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MR. WILSON'S SURVEY OF THE MISSION.

*Introductory Remarks.*

IN accordance with a rule which the Prudential Committee have recently adopted, to preserve the health and prolong the lives of our missionaries on the western coast of Africa, Mr. Wilson is now on a visit to this country. He arrived at New York, accompanied by Mrs. Wilson, June 21.

There was another reason, however, for his return. He wishes to call the attention of American Christians to the condition of Africa, and to induce some of our young ministers and candidates for the ministry to take part with him and his associates in efforts for its evangelization. For some time past our mission has been in a languishing state. This ought not so to be. It is manifestly our duty to do either more or less. If we attempt any thing, we should conduct our operations upon a scale commensurate, in some measure, with the greatness of the undertaking; and it especially behooves us to relieve the brethren, at present connected with the mission, from a position as hazardous as it is trying. The entire responsibility of its cares and labors now rests upon Mr. Walker; as it had previously rested, for many months, upon Mr. Wilson. And were the full force of the mission on the ground, there would still be a call for their services far beyond their physical ability to perform. Is it right for the churches to leave such a burden upon these

brethren? Shall not the needed reinforcements be furnished without delay?

It is sometimes said, however, that our main reliance, in the work of christianizing Africa, must be upon the colored race. If it is meant by this that we must depend, to a great extent, upon those who shall be trained up and prepared to preach the gospel on the soil, employing at the same time such additional assistance of a suitable character as can be obtained, from whatever quarter, the statement is undoubtedly true; and a similar opinion has long been entertained and acted upon in respect to the heathen world generally. But if it is meant that colored men, now living in other lands, are to be enlisted in this enterprise, for the present at least, on a large scale; and, especially, if it is imagined that the agency of white men can be dispensed with, the proposition admits, to say the least, of very considerable doubt. That individuals of African descent, born in the United States or the West Indies, may be expected to render valuable aid, is readily admitted. Indeed some of the best missionaries in all Africa are of this description; and many others will doubtless be found hereafter, who may profitably engage, either as missionaries or assistant missionaries, in this important undertaking. But that a large number of such persons can be wisely sent forth, at least for many years to come, as has sometimes been supposed, remains to be proved.

There are certain intrinsic difficulties in the way of carrying out the proposed scheme, which deserve the most serious consideration. In the first place, it is the testimony of competent wit-

nesses that the natives of Western Africa (the statement might be made much broader) have a respect for the whites, which they do not feel for persons of their own color. They are far more ready to yield the pre-eminence to Europeans and Americans, than to those who bear the same hue as themselves. It will be understood, of course, that this remark is intended to apply only to natives of Africa, and not to the colonists of Liberia. Among the latter the reverse is said to be true. Perhaps it will be said that, if the whites can exert more influence upon the native mind than colored men, this will operate as a hinderance to the usefulness of those who shall be trained up as assistant missionaries on the soil. The force of this objection is admitted; and hence, in part, the necessity of calling in the aid of white laborers.

In the next place, the number of colored persons who are qualified to embark in the missionary work, and who can be induced to engage in it, is comparatively small. The churches in the West Indies have been recently looked to with a good deal of interest; and it has been hoped that a supply of just such men and women as are needed, in almost any quantity, might be there obtained. But if this hope is realized immediately, or shall be for some time to come, it will be the most wonderful achievement of modern missions. It cannot be reasonably expected that these churches will soon attain to a degree of intelligence and a maturity of Christian character, that will enable them to furnish as many suitable agents as are imperiously demanded. There are individuals in the West Indies, as among "the brown men" of Jamaica, for example, who, with the grace of God in their hearts, might soon become exceedingly useful. But the number of such persons is not large.

Again, experience has seemed to prove that the direction and control of a mission, at least for a considerable period after its formation, must be in the hands of white men, or of those who stand upon the same level in respect to qualifications. Nor is this all. As a general rule, if the number of native assistants, compared with the number of white laborers, is carried beyond a certain point, the efficiency of the mission is diminished, instead of being increased. There is a due proportion to be observed in the use of such an agency; and if this is disregarded, the results will generally occasion disappointment. And these principles will be found to apply in their full force, it is believed, to the employment of colored men from this country or the West Indies.

The introduction of colored assistants into Africa from Jamaica has been attempted by the English Baptist Missionary Society, the mission of the United Secession Synod, and the *Pasle* Missionary Society. The vessel that transported the company which went out under the care of

the Baptist Missionary Society, arrived at Fernando Po in February, 1844. The experiment of the *Pasle* Missionary Society was commenced at Akropong about the same time. And it was not till the spring of 1846, that the laborers sustained by the United Secession Synod established themselves on the Old Calabar River. It would be premature, therefore, to make any confident deductions from these experiments. A fair trial should be given to this new element in missions; and we may be assured that whatever shall be the issue, something will have been gained.

Nothing is definitely known of the working of this scheme at Akropong or at Old Calabar; but certain facts have transpired in relation to the Baptist mission which the reader will doubtless be glad to know. The colored male laborers who went to Fernando Po, were eight in number; one of whom had been "recognized" as a missionary in Jamaica, while the other seven were called "teachers." Counting their wives and children they were forty-two in all. Doct. Prince, who was one of the founders of the mission, and who had previously resided for some years in Jamaica, was recently asked whether this experiment had answered his expectation. He said, in reply, that it had not. On being asked in what particular point he had been disappointed, he replied, "The first occasion of disappointment was the absence of fervor; a listlessness and contentedness to be unemployed; then a manifestation of a disaffected mind, because unwarrantable expectations of a personal character were not realized; and afterwards an intemperate and resentful opposition to gentle control, which had been authorised by 'the parent committee.'" Again, on being asked how many had returned to the West Indies, and how many could be expected to remain permanently, he said that "four teachers concerted their own measures, and effected their return to Jamaica. Two (united in marriage) whose conduct and service have been strongly in contrast with those of the other teachers, are about to leave, owing to the consequences of very severe, long continued sickness. There will remain but one teacher and the colored missionary." To another question, whether those who were brought out to Fernando Po, were considered persons of promise and usefulness before they left the West Indies, he made this answer: "Certainly. I believe some of them were proposed directly by their ministers, and all of them were approved by their respective pastors."

These statements of Doct. Prince are not submitted to the public for the purpose of making the impression, that the employment of colored persons from the United States or the West Indies, in all circumstances, is likely to prove a failure. The management of missions is properly a science, resting on the principles of the inductive philosophy; and it is seldom wise or safe to

draw conclusions from a small number of facts. Besides, it is doubtless true that the enterprise of the Baptist Missionary Society had some elements of failure, which may be excluded from other experiments. Indeed the Baptist churches in Jamaica can hardly be looked to as furnishing the best materials for evangelizing Africa. The colored laborers employed by the Basle Missionary Society at Akropong were selected from the Moravian churches; and it is at least doubtful whether better agents than these might not have been found. The mission of the United Secession Synod has probably been commenced under more hopeful auspices; and it may be expected, therefore, to throw much light on the general question.

But there seems to be no good reason for supposing that the prevailing theory of missions will be very greatly modified in its application to Africa. There, as elsewhere, our dependence in the first instance must generally be upon white men. They must commence the work; and they must retain the supervision of it up to a point which has not been reached, as yet, by any mission in the world. How far distant that point is, no one can safely affirm. In the mean time they will endeavor to raise up assistants among the natives themselves; and they will doubtless be glad to secure faithful and properly qualified coadjutors from the colored race in other lands; and the greater the number of the latter class, as well as the former, the better. But it is presumed that in the progress of the enterprise it will appear, that the very increase of helpers, from either class, will make an increase of white laborers only the more necessary. *The idea, therefore, of dispensing with the agency of Europeans and Americans in evangelizing Africa ought not at present to be entertained.*

The reader will not fail to notice what is said by Mr. Wilson, in the following pages, in relation to the healthiness of the coast beyond the Bight of Benia. The views which he has submitted on this point, are believed to be sound; at any rate, the weight of evidence at present certainly appears to be in their favor. The opinion of Doct. Prince was asked on the general question, whether the climate of Africa interposed any insuperable obstacles to the performance of missionary labor by white men. To this inquiry he made the following answer: "There are numerous localities in which it would be irrational to take residence, and whereat the white man would be quickly disabled and removed by death. On the other hand, the situations in which he can pass years of most valuable usefulness are vastly more numerous than the supplies for them will probably ever be. I would, however, recommend periodical changes and absents, either to his native country, or to some clime more congenial with his constitution. At the expiration

of from three to five years that change will probably be required. Where it is possible to erect a health-house in an elevated and more salubrious district, than that in which the ordinary dwelling stands, such a provision should be made. I have had many years' experience in the diseases of black and colored people, non-natives of Africa; and I have not found them, when in this country, more exempt from sickness than Europeans are. The mortality, however, is less."

No one should go from this country to Africa, however, expecting to find a climate as genial and healthful as his own; nor should he go without taking into the account all the uncertainty which hangs over the future in regard to the lengthening out of his days. Still we may hope that some parts of the western coast, particularly that which has been referred to above, with proper precautions, will prove less deleterious to white men than it has hitherto.

The question is now submitted to the friends of missions in this country, in view of the foregoing considerations, whether it is right for us to withhold our sons and our daughters from degraded and injured Africa. If this mighty continent is to be regenerated by the gospel of Christ, ought not, and must not Christians of every land and every hue engage in the work? The inquiry is addressed with special earnestness to those who have just assumed, or will soon assume, the sacred office. Will our young brethren say to the members of the West Africa mission, "We leave you to carry on your warfare alone; and if you are to lie down in an early grave, we send none to continue your labors." Will you permit this honored servant of our common Lord, who has just come to our shores burdened with the interests and the wants of Africa, hoping to obtain a few helpers in his work of love to her fallen children, yet fearing a disappointment, to return to his adopted country in loneliness and sorrow, if not in despair?

That the Christian public may the better judge of the state of the Gaboon mission, and know what encouragements there are to prosecute the enterprise with vigor, the following communication has been prepared. It is not quite five years since the mission was commenced; and "up to the present time," says Mr. Wilson, "it has enjoyed the care of divine Providence." Notwithstanding its weakness, and in spite of certain very unexpected embarrassments, it has accomplished no inconsiderable amount of good. Some of the results are specified below.

#### Conversions—Preaching—Schools.

As yet we can number only two natives of the country, who give satisfactory evidence of a change of heart. This want of success may be ascribed,

partly to the want of time for religious truth to produce its appropriate effect, partly to the weakened and disorganized state of the mission, and still more than either to the fact that, during most of the period, the attention of the people has been too much distracted by their political relations to allow them to give serious heed to the claims of religion.

Still, though there have been but few conversions, it cannot be supposed that the gospel has exerted no influence upon the mass of the people. Many of them, especially those residing immediately around the principal station, have heard the word of God dispensed in their native tongue for more than four years. During this period a large amount of religious truth has been stored away in many minds; the influence of which is beginning to show itself in certain outward reformations, such as the observance of the Sabbath, abstinence from intoxicating drinks, and greater punctuality and honesty in their commercial transactions. Towards the missionaries they have uniformly been kind; the object of the mission is more clearly understood; and we think they manifest an increasing interest in the continuance of our operations.

Besides those villages, nearer to the principal station, where the word of God has been dispensed steadily, there are fifteen or twenty settlements more remote, where there has been occasional preaching; so that the people over a considerable extent of country have been initiated into the first principles of Christianity; and thus the way has been prepared for more vigorous, systematic and extended operations hereafter, should the state of the mission ever be such as to enable us to follow up these first impressions.

Mr. Wilson next presents the condition of the schools under the care of the mission.

In consequence of the weakened state of the mission for some time past, the number of our schools is not as great as it was three years ago. Of the six in operation at that time, two have been discontinued, and two others have been combined; so that we now have only three, which embrace in all about sixty pupils. The character of the boarding school at the principal station was somewhat modified in December last, with the view of lessening the cares and labors of Mr. and Mrs. Walker at the outset of their work. As arranged at

present, the children will live with their parents as far as practicable; those who are from a distance will reside with some of their friends in the nearest villages. And at the end of three months, each child who has been punctual in regard to attendance, will receive a small premium. This system had been tried five months before I left, and found successful. Its continuance will depend upon the amount of health with which Mr. and Mrs. Walker may be favored. A good deal of difficulty has been experienced in sustaining the female department of the school, growing out of the system of polygamy prevalent in the country. A considerable number of adult females spend much of their time on the mission premises, learning to sew, wash, &c., (a few of whom have adopted the European costume as their daily dress,) and at the same time place themselves in the way of much religious instruction.

Our schools generally are not so efficient as we could wish. A good deal has nevertheless been effected. There are upwards of forty in the tribe who can read and write with facility, both in English and the native language, the majority of whom are, perhaps, as familiar with the doctrines and historical parts of the Bible, as the generality of the children in the United States of similar age. It has ever been our aim to make religious instruction the leading object in all our schools.

#### *Printing—The French—Popery—Morality.*

When the mission was commenced, the Mpongwe language had not been reduced to a written form. The following statement will show what has been effected by means of the press.

No printing has been done by the mission since September last, in consequence of the absence of the printer. Previous to that time there had been printed, (besides various elementary books already reported to the Prudential Committee,) a small volume of Hymns and Questions, of forty-eight pages; a volume of simple sermons, of seventy-two pages; a volume of extracts from the New Testament, of eighty-two pages; and, in part, a volume of Old Testament History. All these are in the Mpongwe language, and printed in tolerably good style, by a native boy of our own training, who is not more than sixteen years of age. The state of the mission does not call for more printing just now; nor



would it be well for Mr. Walker to assume responsibilities of this kind, in addition to the other engagements which devolve upon him. We have prepared for the press a grammar and an extended vocabulary of the Mpongwe, as well as a smaller vocabulary and a few familiar sentences in the Batanga language; all of which may be more advantageously printed in the United States than in Africa.

The state of the country, Mr. Wilson says, is tranquil. The Gaboon River appears to be prized by the French chiefly as furnishing a convenient naval rendezvous. As a commercial position, it will be of very little value to them. Only one restriction has been imposed upon the intercourse of other countries with the Gaboon people. Vessels entering the river to trade are requested to deposit their papers at the block-house; but the natives feel no particular interest in this regulation.

No measures have been adopted by the French authorities to cause the natives any special uneasiness, since their conquest of the country somewhat more than eighteen months ago; and it is probable that the people will continue quiet, if no future aggressions are made upon their rights. Since the visit of the French Admiral and Commodore Read, both of whom showed us much kindness, we have experienced nothing but the most civil treatment, both from the local authorities, and such of the officers of the French navy as have occasionally visited the river.

The apprehensions which some have indulged in respect to the designs of the Roman Catholic mission, have not been realized.

The papal corps consists of three priests and one or two lay brethren. Hitherto they have done but little, either to counteract our influence or to establish their own. For what purpose they have remained so inactive, is not known. We have heard of no efforts to sustain schools, or to indoctrinate the people in the mysteries of popery. The manner in which the country was subjugated to the authority of France, was not calculated to prepare the minds of the people for the reception of the religious teachers whom she has furnished; and it is possible they may be waiting for the recollection of past injuries to be partially effaced from the memories of the people, before they commence their labors. But there is no well grounded

cause of anxiety on account of any thing they may do. It has been our policy simply to preach the gospel; for we feel assured that wherever the word of God has "free course," it will "be glorified."

The information contained in the following paragraph is of the most melancholy character. Why should Christian missions be so much outstripped by commercial enterprise?

There has been much mortality among the Mpongwe people during the past year, (more than has ever been known before,) the principal part of which is to be ascribed to intemperance and other excesses in past years; showing that what we are to do for this and other branches of the African family, ought to be done with as little delay as possible. It is a painful fact that the tribes on the western coast are gradually disappearing; and it is still more painful, as well as undeniably true, to reflect that the means of their destruction have been furnished by our own and other Christian nations! The great day of account will reveal, it may be, that the number of the victims of intemperance in Africa greatly exceeds those of the slave trade. The intervention of missionary influence alone, it is believed, will avert these calamities.

#### *Bakali Country—Cape Saint Catharine.*

During the latter half of 1846, Mr. Wilson made several tours, for the threefold purpose of preaching the gospel, of learning the extent and condition of the different tribes which are found on that part of the African coast, and of ascertaining what facilities exist for introducing the gospel among them. One of these excursions took him to the principal settlements in the Bakali country, which lies in a north-easterly direction from the Gaboon, and not more than twenty-five or thirty miles from the mission station.

Formerly the Mpongwe people were surrounded on all sides by the Shekani tribe. These, by means of petty wars, intemperance, and the slave trade, very nearly exhausted themselves; and about fifteen or twenty years ago, they were displaced by the Bakali people. The latter have taken possession of all the tributary streams of the Gaboon, both north and south; but their largest and principal settlements are in the region of country which I visited. These settlements are numerous and large. Six or eight of them might be visited in a single day, the smallest of which perhaps

would not contain less than four or five hundred inhabitants. Here I found, what is seldom seen immediately on the sea coast, a large number of very aged men and women. This can be accounted for only by the supposition that they have recently emerged from the interior, and have not as yet been brought into contact with the blighting influence, which modern commerce exerts upon pagan tribes. These people, though heathen in the full sense of the term, and frequently at war among themselves, were civil and kind to me, and listened with the utmost attention to the preaching of the Word, which they had never heard before. A missionary might live in safety among them, and find scope for labor every day of his life. In one neighborhood he would be surrounded with eight or ten thousand souls; and he might find double that number by making excursions of twelve or fifteen miles in other directions. The Bakali dialect differs somewhat from the Mpongwe; but it might be acquired with comparative ease, since the principles of the latter have been understood and reduced to writing.

Mr. Wilson made another excursion to Cape Saint Catharine, on the sea coast, about one hundred and fifty miles south of the Gaboon River. Here the Kama people, as they are usually called, have their residence; between whom and the Mpongwe tribes are found the Cape Lopez people, all three speaking the same language.

The Kama people, like the Bakali, have recently emerged from the interior, and have established themselves on the sea coast for the advantages and conveniences of trade. They do not live together in compact villages, like the tribes of Western Africa generally; but are scattered in every direction over the country; so that I found it difficult to form any satisfactory estimate of their population. From what I saw, however, and what I could learn through others, I suppose that there must be as many as twenty-five thousand inhabitants residing on or within a few miles of the beach. Besides these, the tribes immediately in the interior, and to the distance of one or two hundred miles, are represented as being very numerous; and they all speak the Mpongwe language.

As a people they are somewhat less advanced in civilization than the natives on the Gaboon. They have frequent wars among themselves, and have been

a good deal engaged in supplying slaves for the Cape Lopez market. I was received with kindness, and found that they would be greatly pleased to have a missionary reside among them.

The King, whose authority here is absolute, assured me that his people would come together and form one large town, if a missionary would reside among them. He gave me his son to be educated in our school at the Gaboon. The lad remained with us several months; but, proving to be a dull and vicious boy, he has recently been returned to his father. A judicious and experienced missionary might dwell among these people without risk of violence, and do immense good; and it is most ardently to be desired that the place may be occupied as speedily as possible. The trade of the place consists in ivory, gum, wax, and mats of the most beautiful and tasteful workmanship which I have seen in Africa.

A brief allusion is made to another point of interest on the coast.

Cape Lopez, midway between Kama and the Gaboon, has a large population, and a noble river extending far into the interior; and, but for a single circumstance, it would be a fine field for missionary labor. Most unfortunately, however, the inhabitants are entirely under the influence of the Portuguese and Spaniards, and are deeply implicated in the slave trade.

#### *The Batanga People.*

The remaining tour of Mr. Wilson was made to the Batanga country, which is also situated on the sea coast, about one hundred and fifty miles north of the Gaboon River, and is, consequently, about half way to the Cameroon Mountains. Here he found a larger and more promising people than those he had previously visited.

The Batanga people, like the other two, have been but little known to white men, until within the last fifteen or twenty years. They are, therefore, what may be called unsophisticated natives, that is, heathen of the deepest dye, but as yet untainted by the vices of civilized countries. Their physical features differ somewhat from the tribes along the coast, and approximate, I should think, to the descriptions given of the Caffre and other tribes of South Africa, their complexion being a dark brown, and not the deep black of most of the coast natives.

I regretted very much that I could not

speaking their language, so as to find out something about the origin of the tribe, and the region of country from which their ancestors had emigrated. This language belongs to the one great family which undoubtedly prevails over the whole of the southern division of the African continent; but as a dialect it differs essentially from the Mpongwe. I have a vocabulary and a series of colloquial sentences in this tongue, that would be serviceable to a missionary who should think of locating himself among them.

The Batanga people are numerous, and live in small villages at the distance of not more than two or three hundred yards from each other. From what I saw, and from what I learned through others, I suppose that their population is not less than twenty-five thousand, all of them settled on the beach, the extreme villages being not more than ten or twelve miles apart.

Directly in the rear of the Batanga people, at the distance of only a few miles, Mr. Wilson was told that there was another tribe, called the Sheba people. These, according to the representations made to him, are vastly more numerous than themselves. Still farther from the coast, at a distance of about one hundred miles, are the northern limits of the Pangwe country, which stretches southward to the latitude of Cape Saint Catharine. This country, it is supposed, can be entered with equal facility at the centre or the two extremes.

The Batanga people, though they have many cruel and savage practices among them, are mild and civil in their intercourse with strangers; and they would be glad to have a missionary reside among them, especially as they are very desirous of learning to speak the English language. A judicious missionary, acquainted with African character, might live and labor among them with much comfort to himself and without risk of violence.

The place is much frequented by the Gaboon people, who perform the voyage by means of native boats in two or three days. They speak of the Batanga people as remarkably honest; and it is only within four or five years past that the latter have received rum in barter for their country products. A taste for this, however, has been acquired; and if the influence of Christianity shall not be speedily thrown around them, they will be exposed to the same calamities that have overtaken the older tribes on the

coast. Judging from the aspect of the country, and the healthy appearance of the people, I should say that no portion of Western Africa is more salubrious.

On this part of the coast, Mr. Wilson says, lofty mountains are seen in every direction; in some places, indeed, they rise almost from the water's edge. "Directly in the rear of the Batanga settlement, which is one of the finest ivory marts on the coast, there is a bold mountain, so like an elephant in its outlines, that it cannot pass unnoticed by the most careless observer."

#### *Healthiness of Western Africa.*

From these statements, the Prudential Committee will perceive that a most extensive field of missionary labor has opened itself around us; and it ought to become an inquiry of solemn interest, "How far are we called upon by the providence of God to possess the territory?" To occupy all the points which have been brought within our reach, will require at least ten missionaries. But to expect a reinforcement of this extent, especially in these times of despondency in respect to African missions, is perhaps preposterous. It will become our duty, therefore, to conform our plans to our means, and select from the various fields which present themselves, such as will be likely to yield the readiest and most extensive harvest.

Although there can be no doubt that all parts of the African coast are more or less prejudicial to European constitutions, still there can be as little doubt that some places are much more so than others. There are well founded reasons to believe that the southern coast (beyond the Bight of Benin) is more healthy than the northern. In our own mission family there has been only one death; and those members of the mission who have tried both parts of the coast, are unanimous in the opinion that they now enjoy better health than formerly. We have had thrown upon our care, at different times, since we have resided at the Gaboon, as many as ten or twelve foreigners sick with fever, all of whom have had it mildly, and not one has died. The French have made an experiment on a much larger scale; and their statistics show clearly that the Gaboon, with the exception of Goree, is altogether the most healthy point occupied by them on the coast.

No missionary, however, need expect to escape entirely the influence of the African climate, even at this place; but

we apprehend, as a general thing, that it will be mild in its character; and with the experience acquired in the treatment of the fever, he may encounter it now without serious risk of life. Although he may never enjoy what would be called robust health in America, he will have strength enough, provided he is willing to exercise such self-denial as the missionary work calls for, to do immense good in effecting the salvation of this benighted people. Men of the world can and do live and labor on all parts of the coast; and until the friends of the Redeemer shall have acquired hardihood and courage to look these dangers in the face, they will justly be chargeable with cowardice and irresolution.

#### *Affinity of Languages—Plan of Operations.*

One of the most interesting questions before the world at the present time, relates to the connection existing between the numerous tribes found in that part of Africa, which lies south of the Mountains of the Moon. The reader will remember that the February Herald contained an article, prepared by Rev. Joseph Tracy, a part of which bore particularly on this point. It is very gratifying to find that Mr. Wilson, by an independent investigation, and without any knowledge of the discoveries mentioned in that article, has arrived at the same conclusion.

We have recently made large collections of vocabularies of words of the different dialects on this part of the coast, especially of those spoken between the Bight of Biafra and Benguela; and we find that they are all not only related to each other, but by comparing them with such vocabularies as we have of the languages of the Cape of Good Hope, Mozambique, and other parts of the eastern coast, we learn, that though differing from each other materially as dialects, yet that they all undoubtedly belong to one general family. The orthography of the Zulu, as furnished in the journals of our brethren laboring among that tribe, not only bears a strong resemblance to the Mpongwe; but many of their proper names, as Dingaan, Umpandi, and others, are common to them and the Gaboon people.

But the most remarkable coincidence we have met with, is the close affinity between the Mpongwe and the Sowhylee, (or Sawahili, or Swahere,) the language spoken by the aboriginal inhabitants of the island and coast of Zanzibar. We have recently procured a vo-

cabulary of this dialect from a native of Zanzibar, brought from the eastern to the western coast of Africa by an American trading vessel. From this man we obtained a vocabulary of more than two hundred words, as well as a few colloquial sentences. Of these a small number of words, as might naturally be expected, were evidently of Arabic origin; but of the remainder nearly one-fourth were identically the same, or differed very slightly. During the time these words were taken down, several Mpongwe men happened to be present, and the utmost astonishment was manifested by both parties on discovering the close affinity of their languages. Had this Sowhylee man remained in the Gaboon two or three weeks, he would have spoken the Mpongwe with perfect ease.

I find by referring to the communication from Mr. Burgess while at Zanzibar, and published in the Herald of 1839, that most of the names of places mentioned by him as lying in the interior from Zanzibar, are Mpongwe words. From a slave now residing in the Gaboon, and who was brought several hundred miles from the interior, I learned that he had heard of white men residing on the eastern coast, who were undoubtedly the Arabs of Zanzibar.

These statements have been made for the purpose of suggesting the expediency of establishing a mission among the Sowhylee tribe on the coast of Zanzibar. Mr. Burgess thinks that an American missionary would enjoy the protection of the Imaum of Muscat; that no opposition would be made to the introduction of Christianity among the Sowhylee people, and that the country would not be unhealthy. Now if a station should be established there, and the one at Gaboon be continued, it would be perfectly reasonable to expect that a line of missions might be extended from one of these points to the other, in less than twenty years, and thus lay open one of the most interesting and extensive fields of missionary enterprise that can be found on the continent. The Imaum, as stated by Mr. Burgess, sends annual expeditions several hundred miles into the interior which might be accompanied by missionaries. From this point, guides could be obtained to go as much further; and from the similarity of languages prevailing on the whole route, we do not see any serious difficulty in realizing the idea just expressed.

When the preceding communication was writ-



ten, Mr. Wilson was not aware that any efforts were in progress to introduce the gospel among the inhabitants of the eastern coast.

### Broosa.

#### MR. SCHNEIDER'S VISIT TO ADA BAZAR AND NICOMEDIA.

##### *Arrival at Ada Bazar—Changes.*

FREQUENT mention has been made in the Herald of the journeys of the brethren, who are stationed at Constantinople and Broosa, to Nicomedia and Ada Bazar. These journeys continue to be necessary, as the infant churches gathered in those places are still without pastors; and they need, moreover, the advice and encouragement of the different members of the mission.

This letter of Mr. Schneider describes a visit made by him last spring, none of the brethren at Constantinople being able to go. A previous visit, made in December last, was described in the April Herald.

I arrived at Ada Bazar on the evening of April 8; and, though it was after dark, the intelligence was immediately communicated to the brethren, and soon they were all collected. My appearance occasioned great joy among them, and they anxiously inquired after the progress of the gospel in Broosa, Constantinople, Nicomedia, and other places. I gave them the most recent intelligence at my command; and the evidence of the spread of the truth in their nation gave them great pleasure. The remainder of the evening was spent in reading the Scriptures, exposition and prayer.

I spent four days in Ada Bazar. Most of each day was consumed in conversation with different individuals, in answering questions, and in explaining passages of Scripture, in respect to the meaning of which they were uncertain; and in the evening there was a regular sermon at one of their houses. The audience consisted usually of between twenty and thirty, made up almost exclusively of the brethren and their families; very few from without daring to join them, through fear of being persecuted by the enemy. On Friday, towards evening, we had a prayer meeting, the special object of which was to implore the blessing of God on the Armenian nation. Such a meeting they hold every Friday, praying particularly for the spread of the truth among their own people. On the Sabbath I preached to them in the forenoon, administered the Lord's supper in the afternoon to the

church, at present consisting of ten members; and, after a short recess, I baptized the child of one of them, taking occasion to explain the nature of baptism, and the responsibilities it imposes on the parents. The entire services of the day were solemn and interesting, and appeared to leave a salutary impression on all present.

Mr. Schneider naturally reviews the ground which has been recently gained at Ada Bazar. The progress made during the last twelve months should encourage us to expect even greater things than we have yet seen.

Just one year ago this Sabbath, this little band of disciples were in great distress. Their enemies had pressed them so sorely, that they unwittingly gave a paper by which they signed away their liberty. They were in great agitation, and were even unable to meet together for mutual strength and encouragement. The enemy had even hoped that this evangelical movement was about crushed; and appearances gave not a little reason to fear this mournful result. But God interposed and delivered them from their danger; and the expectations of the enemy were entirely disappointed. Now they have a regularly constituted church, with the ordinances of baptism and the Lord's supper; and they meet regularly, every Sabbath, in a house in the midst of the city, on a public street, quite near one of the Armenian churches, many of the passers-by often stopping to listen to the songs of Zion. Then all their proceedings were necessarily kept as secret as possible; whereas now their meetings are openly held, and no one is permitted to molest them. Truly God has done great things for them; and it cannot but be regarded as a pledge of what he will do for them in time to come.

I found the number of the evangelical band increased by the addition of three since my last visit. One of these is a teacher of a public school, and the other two are men from the middle ranks of life. Two of the three are heads of families. There is also the prospect of the addition of another individual of character and influence. Very many more are convinced of the truth, and nothing but fear prevents them from openly avowing it. The enemy have given up all hope of recovering those who are now the declared friends of the gospel; but that more may not join them, they harass them in every way possible, and terrify by threats



of suffering and persecution, all who are suspected of a disposition to unite with them.

### *Instances of Persecution.*

The opposition to the truth, Mr. Schneider says, is of the most determined and bitter kind. To make this more apparent he gives a history of one or two cases, which occurred just before he arrived.

During the visit of the late native pastor of the Evangelical church of Constantinople to this place, two months previous, an individual attended his preaching a single time. The poor man was at once imprisoned by a creditor for debt. Though the pecuniary demand was the ostensible object of the imprisonment, the real and only one was his attendance on the Protestant service. He was retained in confinement sixty-three days, during twenty-four of which his feet were in irons; (the swelling of his feet had not subsided when I was there;) and all this though it is contrary to the laws of the land to put a man in irons for debt!

During his confinement he was often urged by the enemies of the truth to retract, they offering him money, or promising to pay his debts, or to make some arrangement in regard to them. When they found him immovable, they reproached and reviled him, and even spat upon him and struck him. The Governor likewise, doubtless incited to it by the Armenian primates, labored to persuade him to return to his church; and, on one occasion, one of the officers of the Governor threatened to beat him, if he would not yield. He told him to strike; but the man had not courage enough to attempt so unrighteous a deed.

But though this persecuted and suffering man, who has a family dependent on him, was in this condition for two months, plied by every means in the power of his opposers, he remained firm to the end. To some of them he said that if they should tear the flesh from his body, he would not return to them. And what is peculiarly interesting, is the fact that he learned to read in prison. Before his confinement, he could not distinguish one letter from another, but knew simply their names, and the order in which one follows the other; and with this knowledge, slightly aided by a fellow prisoner, he learned to read, so that he can now peruse the Scriptures with considerable ease. He is a man of ready speech, and

promises to be a valuable acquisition, if he perseveres.

Another case occurred the day previous to my arrival. One of the brethren, as he passed the street, was reviled by a boy. He reasoned with the lad on the impropriety of his conduct; but the more he was expostulated with, the more furious he became, until he struck the brother with his shoe. Meanwhile some women, with sticks in their hands, came around him; whereupon he seized the shoe of the lad and made his way through the crowd to the Governor's residence, and gave him a narrative of the affair.

Immediately all the primates of the Armenians, with many others, collected at the Governor's, insisting that this brother should be punished, affirming that he had beaten the lad, and not the lad him; and, to give some show of truth to their assertion, they covered his face with blood, (a fowl having been killed for the purpose,) and presented him before the Governor. The crowd was immense and the excitement great. The opposers felt sure that they should gain the cause, and many had collected with the hope of seeing the brother bastinadoed. The Governor called for witnesses. Many came forward to testify that they had seen the lad beaten by the brother; but as their statements did not agree, he dismissed them, declaring that he could not receive such contradictory testimony; and thus the case was decided in favor of the truth.

### *Nicomedia — Prospect — The Governor — Inquiring Greeks.*

From Ada Bazar Mr. Schneider proceeded to Nicomedia. At this place he remained five days. The mode in which his time was spent, will appear from the following extract.

During the day conversation was held with different persons; and explanations of difficult passages of Scripture were given. Towards evening the brethren collected for a season of exposition and prayer, and on two evenings there was a sermon preached. On the Sabbath we had four exercises; one in the morning for the church members; before noon a sermon was preached; after a short recess the Lord's supper was administered; and in an hour or two afterwards we had another season of exposition and prayer. The sacramental season was peculiarly solemn. Both the members of the church, and the other spectators, seemed to be deeply affected by the great

truths presented to the mind by this ordinance. It was to me a delightful and refreshing season; especially was my heart moved as I heard them sing at the close, in their native tongue, the songs of Zion. The audiences varied from twenty-four to forty-five. The church now numbers twenty-two, of whom six are females, and nearly all are heads of families. There are several more who will, probably, soon be added to the church.

The prospects of future enlargement at Nicomedia, Mr. Schneider thinks, are very cheering. "Taking into view the Armenian population of the place, the progress of the truth has been as great, if not greater, than at the capital. And God will, doubtless, perfect what he has begun in a manner so promising."

Though there is some opposition, it is not so bitter and determined as at Ada Bazar. The intercourse of the brethren with their fellow men is also more free and extensive. Though many stand aloof from them, because of their having been anathematized, this distance has become comparatively small, and seems to be diminishing.

An effort was made to put a stop to our meetings while I was there, but without success. On Saturday, the day but one before my intended departure, the Governor sent for me. I accordingly went, and was politely received and respectfully treated during the interview. After inquiring whence I came, how long I intended to remain, and where I was going, he asked for my passport, and what was my profession. In reply, I told him that I was a clergyman. He then observed that it had been represented to him, that I was corrupting the children of the Armenians; the implication being that I was using some unlawful means to accomplish this end. I assured him that he had been misinformed. I had come to see some friends, who were of the same faith with myself. Whoever was disposed to come and see me, was at liberty to do so; but no compulsion or stratagem was used to induce any one to come.

He then remarked that it was not well for me to hold meetings in the Armenian quarter of the city. To ascertain the reason of this remark, I inquired whether he was afraid that some disturbance might be made by a rabble. As he replied in the affirmative, I assured him that there was no danger to be apprehended from this source, there not having

been the least indication of any thing of the kind. He, however, repeated his remark, and twice offered me a room in his own establishment, rather than that I should lodge in an Armenian family and hold meetings. I thanked him for his kind offer, saying that I had a comfortable lodging place. During the interview he made observations like the following; namely, that 'he made no difference between the Armenians and Protestant Armenians; all were alike to him.' 'Questions of conscience were matters to be decided by each individual for himself; and that no man's conscience could be forced.' It gave me great pleasure to hear such sentiments from such a source.

It was quite evident that the Armenian primates, the chief of whom was present at this interview, had labored to alarm the Governor by the false representation, that if these meetings were allowed, some disturbance might be the result. He, as the guardian of the public peace, was naturally solicitous on this point, and thought it prudent to take measures to prevent it. But whether convinced by this interview of the groundlessness of such fears, or from whatever other motive it might have been, he did not positively press the point; and, therefore, the only alteration we made in our contemplated meetings, was to change one from Saturday evening to Sabbath morning. And though we had some apprehension that, in case we had our regular services on the Sabbath, either myself or some of the brethren might be called before his Excellency, we were permitted, quietly and without molestation, to enjoy the ordinances of God's house on that day. The object of the enemy was to put a stop to the meetings; but, by the help of the Lord, we assembled as often as we should have done, had they not labored to hinder us.

Not the least interesting statement in this communication is the one which follows. These inquiring Greeks in Nicomedia have strong claims on our sympathy and our prayers.

A spirit of inquiry has lately sprung up among some five or six Greeks in this place. I had an interview with three of them. They had long been wishing to see a missionary, conversant with their own language, that they might express their views and feelings more readily. They seem to be much enlightened, reading the Scriptures, and investigating religious subjects. Two of those whom I saw, are not yet freed from all adherence

to tradition and superstition; 'but the other seems to be a sincere inquirer and lover of the truth. He says he takes the Bible as the rule of his faith and practice, and has made up his mind fully to meet all the persecution and suffering which adherence to the truth may bring upon him. He certainly manifests a deep and sincere ardor for it, and at present bids fair to become a shining light in his nation. They meet together frequently, almost daily, for reading and conversation; and especially on the Sabbath. One of the Armenian brethren, at their request, meets with them weekly. They have asked him to pray with them, so that they might also learn how to pray. He complied with their request, and now they themselves endeavor to invoke the divine blessing upon their researches.

Who can tell whether, from this point, a light may not yet spring up among the Greeks. May the Lord graciously protect and fan it into a flame! The enemy will doubtless labor to quench it; and I could not but look upon this zealous Greek with tender sympathy, in view of the trials which, in some form, his love for gospel truth will bring upon him. May he have grace to endure the day of trial!

### Constantinople.

#### LETTERS FROM MR. EVERETT.

#### *Persecution at Constantinople and Nicomedia.*

In a letter of Mr. Everett, dated April 19, some facts are stated which show that the evangelical Armenians in Turkey are not yet beyond the reach of persecution.

The brother of Bedros Vartabed, who is a member of the Bebek seminary, while he was at his brother's in the city during a recent vacation, was taken by another brother, and delivered up to the Patriarch. He was very gladly received by the latter, as he had once escaped from his hands.

The brother who has the charge of the boy, immediately made efforts to procure his release. He carried the case finally before the Minister of Foreign Affairs, and succeeded in obtaining a trial. The parties were called up, and the Minister asked the boy which of his brothers brought him up; and he pointed to the Protestant. He was then asked with whom he wished to live; whereupon he

designated the other brother, as he had made him fair promises if he would make such a choice. The Minister then said to the boy, "That brother does not look like a good man; he is not fit to take care of you. Go with this one," pointing to the Protestant. The boy came immediately over to Pera, and is now at Bebek. The Patriarch is, therefore, thwarted a second time in his attempts to kidnap this lad.

Four of the brethren were cast into prison, week before last, on the charge of attempting to force a man to become a Protestant. The facts were found to be as follows. A man had stolen quite a quantity of goods from one of their number, and while they were trying to make him give up the property, or confess the deed, a Turk came up and interfered. He proceeded so far in his rashness and interference that the brethren sent for a kavass, and took him before the authorities; but the case was so represented by the Turks that the four brethren and the thief were cast into one common prison. While they were there, great efforts were made with the man who stole the property, to induce him to deny the fact when he should be brought before the judge; but he utterly refused to lie, and said that he would confess the truth. After three or four days, therefore, the brethren were released by order of the Minister of Foreign Affairs, without trial; and, by the intercession of the brethren, the thief was prevented from being sent to the bagnio.

One of the brethren who was about to embark in a steamboat, a few days since, for some distant city, was seized by one of the Patriarch's men, and falsely charged with a debt of four thousand piastres. He was taken on shore, when, some of the brethren coming to his assistance, the knave was finally induced, after acknowledging that this was the way he obtained his living, to let the man go for one hundred piastres, which he paid and was released.

By a reference to Mr. Schneider's letters, it will be seen that the acts of violence described below, occurred before his visit to the place. The course pursued by the Governor is honorable both to himself and to the government under which he acts.

There was some disturbance at Nicomedia during Easter; and some of the Armenians stoned the house of one of the Protestants. The brethren made complaint to the Governor, who immedi-

ately sent a kavass to examine into the affair. The kavass found the house surrounded by a company of women, following the example which had been set them of throwing stones. When they dispersed, the kavass went to the house, (for he dared not approach until the women had finished their work,) and saw the windows broken and the family in great trepidation; and, taking a quantity of stones and broken glass, he returned to the Governor. The latter sent immediately and apprehended three of the principal men who did the mischief, and had them brought before him. They acknowledged that they were guilty of the foul deed, and that they did it because the house was a Protestant house, and ought to be stoned.

The Governor told them that every man in the Sultan's dominions had a right to worship as he pleased, without molestation; that such was the will of his Royal Highness, the Sultan. He then severely reprimanded them, and sent them to prison. He also called up the chief men, and charged them to keep the women quiet; and he told them that if there was any more disturbance, he should not put the offenders in prison, but send them in chains to Constantinople for trial.

The men apprehended being boatmen, their companions sent a horse to the Bishop to have him go immediately to the Governor, and intercede for their companions in prison. But he utterly refused, saying that he had often cautioned them against such things, but they would not listen. Afterwards a petition from the Armenian nation was sent to the Governor, and the men were released.

#### *A Licensure—The Seminary—Opposition.*

Under date of May 3, Mr Everett wrote a second letter, in which he mentions some facts of interest. The licensure of another Armenian brother is an event of special interest. The prospect in respect to a native ministry in Western Asia is certainly very cheering.

Week before last the members of this station, with the native pastor and a delegation from the church, met at Bebek to examine Baron Avedis for a license to preach. He is the principal native teacher in the seminary, a man of good mind and attainments, devoutly pious, and of great promise as a preacher. His examination was highly satisfactory to the council, and he was licensed for one

year. He will probably spend his vacation at Nicomedia and Ada Bazar.

The spring examination of the Bebek seminary took place last Thursday and Friday. Thursday was spent in reading translations from the ancient into the modern Armenian, essays and dissertations in the modern and ancient languages, disputations, &c. On Friday the pupils were examined in regard to their scientific attainments. All the exercises were intensely interesting, and would not suffer if compared with the examinations in one of the best schools of New England in the same branches.

It was deeply interesting to see young men from Moosh, Trebizond, Nicomedia, Constantinople and its suburbs, laying the foundation of a thorough scientific and religious education, and thus preparing to be able preachers of the gospel in all parts of this empire. There is much mental energy waking into being at this seminary. We ask the fervent prayers of all, that the talent training up within its walls may be wholly dedicated to Christ and his church.

In allusion to an incident already mentioned, Mr. Everett says: "The enemy were sorely vexed that the brother of Bedros Vartabed so easily escaped their hands. The Patriarch would have given thousands of money, if he could have prevented it."

A new effort of injustice and persecution is now making by the opposers of evangelical religion. Last week nine of the brethren were summoned to appear in court, and answer to charges that their enemies might bring against them. It was said that the Sultan had been petitioned, and that he had given orders that the request of the petitioners should be examined into. The charge, as first represented, was that of corrupting the youth of the Armenian nation, and seducing them to become Protestants; but we learn to-day that the request of the petitioners was only that these nine brethren might be removed from a particular quarter of the city, because they were a nuisance. This day was appointed for the trial, but their accusers did not appear. The excuse was that their champion was sick.

One of the brethren in Nicomedia was lately thrown into prison for debt; and when he was taken before the judge to give surety, the judge said, "I wish for no surety. That man is a Protestant, and will not flee." He was released from prison.

## JOURNAL OF MR. VAN LENNEP.

*Introductory Remarks—Aleppo—'Aintab.*

It was stated in the May Herald that Mr. Van Lennep had gone to Aleppo, in consequence of the strong desire manifested by some Armenians, residing in that city and also at 'Aintab, to receive the benefit of missionary labor. He left Beirut, February 25, 1847, for Alexandretta; whence he proceeded to Aleppo by way of Antioch and Suweidiyeh. The greater part of the population north of these two places he found to be Armenian. Mr. Van Lennep was much interested in those whom he saw. "We conversed with many," he says, "whenever we stopped during the day, by the margin of a river, or in the shadow of a tree; and also, as we journeyed, from our saddles. When they heard us address them in their own tongue, they looked upon us as angels sent down from heaven. They listened to our words with evident delight; deplored the vices of their clergy, their own ignorance, the want of schools and religious instruction; and asked whether some one could not come and preach to them. One of the most interesting of these conversations was held in the tombs of the kings of Seleucia, with a number of shepherds who had followed us. It was probably the first time that the sound of the gospel had been heard among those old bones and mouldering graves."

The chief points of interest, however, were Aleppo and 'Aintab. That the reader may know what encouragement there is to make an effort in behalf of the Armenians residing in those two places, copious extracts will be given from a journal which Mr. Van Lennep has sent to this country. The first of these extracts relates to Aleppo.

**March 14.** We were holding meetings every evening last week, and seeing many persons during the day. To-day also we have had two meetings, in one of which sixteen persons were present. Very few of them, perhaps not more than three or four, give evidence of being truly regenerate. But the others, to the number of probably fifty or sixty at the lowest estimate, are convinced that their Church has degenerated from the gospel, and read the Scriptures to learn the way of salvation. They fear persecution, however, and most of them dare not openly profess themselves evangelical in sentiment. The greater part of the Armenians of this place are from Diarbekir and other parts of Armenia, and come to spend a few years here, leaving their families behind them. This situation renders them fearful lest their wives and

children at home should be persecuted by their enemies.

On the same day Mr. Van Lennep went to hear a sermon from the vartabed of Aleppo. Among other things this individual said, "Last year I read the Scriptures over and over again, and got quite tired of them; and I have made up my mind not to trouble myself any more with them."

18. We have received from 'Aintab an answer to a letter which we wrote to the Protestants at that place, on the subject of our paying them a visit. This letter is signed by seventeen persons, and contains praises to God for having at last sent them a missionary, and the most urgent appeal to come on immediately. These poor people think I am going to settle among them; and Bedros tells me it will not do to deceive them immediately, as their disappointment will be too great.

The Bishop of this place went to 'Aintab a short time since, and many of the evangelical Armenians called on him, and put to him many puzzling questions which he could not answer. He then told them that they were stupid creatures, and they were not worth the trouble of reasoning with. He was deterred by their number from resorting to measures of violence. On his return here he told his secretary (a former pupil of the Bebek seminary, who was enticed away by the Patriarch, but has repented of his sin in signing the blasphemous confession of faith) to write to the Patriarch that he had visited 'Aintab; and, finding there above four hundred houses turned to the foreign heresy, he had, by the divine grace, brought them all back to the Church. The secretary substituted gospel for Church; and the ignorant vartabed did not perceive the mistake. After all, therefore, the letter contained a correct account of matters; since the vartabed's conduct has greatly confirmed our friends in their adhesion to the gospel.

The following statement affords another illustration of the way in which God is introducing the knowledge of his truth among the Armenians of Turkey.

I have learned some interesting facts respecting the history of the progress of evangelical opinions in 'Aintab, which show the finger of God in a most decided manner. I will mention one or two. When only a few had read the Scrip-



tures, and had had their eyes opened to the errors of their church, a letter came from the Patriarch at Constantinople, stating that, whereas a certain heresiarch, Vertannes by name, had left the capital to travel through Armenia, the faithful flocks all over the country were warned against listening to his deceitful words. He had filled Constantinople with his heresy; a great many priests and learned men, and the Patriarch himself, had endeavored to convince him of his errors, but without success. All people were, therefore, warned against him.

When this letter was read in the church, the evangelical men received the first information that there existed other people, besides themselves, who adhere to the pure gospel of our Lord Jesus Christ. And many people said, "Why, if the Patriarch and learned men have not succeeded in convincing this heresiarch, as they call him, how can they expect us to withstand his reasoning? It must be that he is in the right." There is another interesting fact. There was a certain priest of great talents, but a drunkard, who, for reasons best known to himself, professed to be evangelical. He went to 'Aintab, and there preached the truth with such eloquence and boldness that many were convinced by him. His real character was then discovered, and he was sent out of the place in disgrace; but the fruits of his preaching remained.

Under this date Mr. Van Lennep mentions a blind man at 'Aintab, who had been particularly active in disseminating a knowledge of the gospel. He caused all the publications issued by the missionaries to be read to him, and then preached what he thus learned.

#### *Cases of Inquiry at Aleppo—Persecution.*

22. We have seen much of the awakened Armenians during the past week, and had a very good meeting yesterday with them. Sixteen were present, and seemed very much interested, as I urged them to labor with all their power to obtain the salvation of their souls, through the grace of God which was freely offered to them. Some of them are but just beginning to see the light. One of them, having heard that their enemies were intending to fall upon them while in the church, went to a brother and proposed to him that they should go in a body and fight it out, if they were attacked! So little does he yet understand the spirit of Christianity.

Several attempts have been made to persecute this little band; but thus far little has been effected. A barber, a friend of ours, has been excommunicated; and all persons are forbidden to go to his shop. He is very zealous in propagating his opinions, and knows much of the truth, though he cannot read. A rich man of the place, an Armenian, but a Catholic, has also sent men through the bazars to tell people not to go to the barber's shop. So, whatever quarrels Catholics and Armenians may have among themselves, they lay them temporarily aside when the sound of the gospel begins to be heard, and unite against the common foe.

Mr. Van Lennep has been very much interested in a young Turk, whom he found at Aleppo. His case, however, is not ripe for much publicity.

26. A new visitor came in the other day, and, shutting the door after him, sat down with mixed joy and fear, and said: "Now I fear not any one; I want to talk with you about the gospel." Taking from his pocket a couple of small tracts, he added, "Here are my preachers, who have been preaching the truth to me during all the past year, that I have kept them in my bosom."

There is much fear of persecution among these poor people. But the attempt which was made a few days ago to get up something of the kind, by God's gracious providence, has proved a failure. All things are quiet; and, as we are approaching Easter, the more serious among the people are afraid to commit any acts which may unfit them for the ordinance which is to wash away all their sins.

27. A young man has been called up by one of the priests, who said to him: "What is this I hear about you? They say you have made yourself a Protestant." "No," he replied, "I have made myself an adherent of the gospel." "Well," retorted the priest, "we are all gospel men. But beware of this foreign sect; they are idolaters." "How," said the young man, "how is this? They accuse you of idolatry, on account of your worshipping images; and you have the front to say, 'They are idolaters.'" The priest had no answer to give, but enjoined him anew not to have anything to do with us, which the young man would not promise.

#### *Reception at 'Aintab.*

Mr. Van Lennep deemed it advisable to proceed to 'Aintab, and ascertain the truth of the

statements which had been made in regard to the unexpected movement among the Armenians of that place. He arrived there on the 1st of April, and was taken immediately to the quarantine. Though there is a nominal quarantine of twelve days at 'Aintab, he was required to observe it only one night. The city he found to be quite large, having nearly four thousand houses; fifteen hundred of which are reckoned as Armenian.

*April 2.* From what I had seen and heard about the evangelical Armenians of this place, I had many fears lest our presence should give them occasion to grow very bold, and thus awaken the resentment of their enemies. We took care, therefore, not to send for any of them at the lazaretto. But we had scarcely been there an hour, when half a dozen made their appearance, with joy depicted on their countenances. They said that their hopes of seeing us had almost vanished.

The following letter, which I translate as literally as possible, was written by one of them; and to it were attached the signatures of sixteen others. It was just on the point of being sent to Aleppo when we arrived.

It is now sixteen days, O holy one, since we sent you a letter; and neither have you made your appearance; nor has an answer come to us. It is evident, holy ones, that you have laughed at our beards. If you intend to visit us, come on; if not, we must look after a preacher for ourselves, and ask one of God. These sixteen days have been sixteen years of anxious expectation. This is wrong, brethren.

Why have you thus long kept away from us? We have been contending alone against the world. We have fought against the whole city, until only three men and a half remain against us. Why are you so careless? When will you come? If you behave so, we shall have to write to Constantinople; we shall have to write to Smyrna for a preacher. I write no more, but hope to speak with you face to face in 'Aintab. Holy ones, I have written little, but understand a great deal. Stop not any longer by the way; reach this place by Easter.

"The term 'holy one' " Mr. Van Lennep says "is generally used in addressing a priest or preacher. Of course we utterly disapprove of it, and I have no doubt it will soon be laid aside by the evangelical Armenians at 'Aintab." The journal is continued as follows:

Though we recommended our brethren not to call on us at the lazaretto, they still kept coming; so that we had some of their principal men almost constantly with us. From them we obtained the following information.

The Armenians of this place are about fifteen or sixteen hundred heads of families. Of these about twenty-five never go to the church, but meet on the Sabbath for reading the Scriptures, exhortation and prayer. About two hundred and fifty more are firmly convinced that the superstitions of their church are wrong, and adhere only to the gospel. But they dare not hold separate meetings and they go to church on Sunday; where, however, they merely look on, without taking any part in what they do not approve. Almost the whole of the rest are, in various degrees, convinced of the truth of evangelical doctrines; but they are generally very ignorant men, many not knowing how to read and write, and adhering more to those who preach the gospel, on account of the reasonableness of what they teach, than out of regard to the doctrines themselves. Some of them are even strongly inclined to infidelity, as I suspect, though they dare not make such an avowal. The number of those who show a decided opposition to the gospel is very small, being almost entirely confined to some of the priests and the richest men of the nation.

#### *Desire for Instruction.—The Blind Sage.*

5. We have been crowded with visitors since taking our lodgings. Many persons who desire to see us, are kept away through fear; but a great many do call upon us; and the conversation is entirely confined to the great subjects of salvation and eternal life. All the people know why we have come here, and, therefore, expect nothing from us but religious instruction, and assistance to decide the great questions to which their minds have become awake.

Every evening we have held meetings, at which about thirty were present, the room not being able to contain more. Yesterday (the Sabbath) we had two such meetings. Last evening an old man, at the close of every sentence which was uttered, cried out, "Praise be to God!" and several others kept their hands in motion, as if in approbation of what was said.

The most interesting of them all is a man of about fifty, who goes by the name of "the blind sage." He has been the principal teacher of the schools of the place, and has had all that we have published read to him. He preached with such boldness that the Bishop called him before him and said: "You must accept all the doctrines of the church, or leave

the school." So he left the school; and, though his pupils for the most part followed him, having lost his pay from the nation, he lives very miserably. He has been obliged to sell even most of his cooking utensils. But his mind is bright, and his convictions are unshaken; and he is the guide and teacher of this people.

This "blind sage" is the individual who has been already mentioned as obtaining a knowledge of the publications of our brethren in Turkey through the assistance of others, and then preaching what he had thus learned to his nation.

6. Our meetings are better and better attended from day to day, and we have visitors from morning till night. Our labors are very fatiguing, as the meetings continue till a late hour; but when we see such a desire to learn the great truths of the gospel, rest and relaxation are easily omitted for the time being. There are about ten men who seem to be truly born again. They have entirely forsaken the sins of their countrymen; have become decidedly total abstinence men; and have thus set a noble example, in a place where even the women sometimes drink forty or fifty small glasses of spirit in one day.

They have all more or less suffered for their profession, and they are actively engaged in propagating their faith. One individual said to me last evening, as we were returning from meeting, "Oh, if I could only preach! It seems to me that by God's grace I could be the instrument of convincing and converting every inhabitant of this city." Another once exclaimed, "Oh, if I could only preach one sermon! What a pity that my life has run to waste, instead of being consecrated to becoming a preacher of Christ!" These good men have not many of them, an extensive knowledge of divine things; but their views, as far as they go, are clear, and their feelings strong. One day a person said, "Christ is my only hope, my only righteousness. I am bound to him, just as a ring is to its fastening; they may cut my flesh into small bits, and tear out my very heart; but they cannot separate me from Christ, my Savior." I rejoice over these with great joy, and have much hope of many others; and God grant that all who are intellectually convinced of the truth of evangelical doctrines, may adopt them as their rule of life! They all have a great desire that a missionary should immediately settle among them; but I

have apparently satisfied them that it is impossible for the present.

Temporary arrangements were made, however, for the instruction of the people at 'Aintab. Two of the native brethren from Constantinople remained after the departure of Mr. Van Lennep.

#### *The Governor of 'Aintab.*

7. The Governor of this place seems disposed to carry out the views of the government respecting religious liberty. He has several times declared his purpose so to do.

Yesterday one of our brethren, who had spent some time here previously, called on him, and the Governor said to him, laughing: "Well, you have come again; you must get all your nation to your side." "Yes," said our brother; "but I find them all scattered, and fearing your displeasure. If you protect us, all will go on well." "Let them fear nothing," said the Governor; "I hope you will get every one of your nation into the right way." This man has the reputation of a just Governor, and he has certainly, on several occasions, displayed both tact and justice.

An anecdote is related of him which may serve to illustrate his character. A Bagdad merchant was going home from Damascus, with six bales of very valuable merchandise. He pitched his tent outside of the town; and in the night his two most valuable bales had disappeared. He presented himself to Batal Bey, and said: "I am going to obtain an order from the Pasha to have the thieves arrested; and I pray you to preserve the rest of my property from injury." The Bey told him, "Wait three days; and if after that time your bales are not returned to you uninjured, then address yourself to the Pasha of Aleppo." Information had been received that the goods had been taken to an inaccessible resort of men of bad character. The Bey called to him some men whom he supposed to be connected with the robbers, and told them that if in three days the goods were not returned, untouched, he knew what he would do to them. Two days after, the merchant rose in the night from his tent, and was walking in the moonlight to breathe the cool air, when he heard a voice calling to him from a tree and saying: "Esfendy, you will find your goods in yonder bush; and you may have also the new rope with which they are bound. Rest assured that they have not been opened." He refused

to take a present, and would not tell his name, nor show himself. The merchant went to the Governor to tender him his thanks; the latter refused the present that was offered to him, and said: "When you return to Bagdad, say that you passed by 'Aintab, and found it was well governed."

On the following day Mr. Van Lennep called on some of the principal Turks of 'Aintab, at their own request; and found them very well disposed toward the inquiring Armenians of that place. "One of them, a learned man, has sanguine hopes that they will gradually become Mohammedans."

We have learned that the Armenians have put forward a doctor to intercede with the Governor against us; and that the following conversation took place between them.

*Doctor.* I know you love me very much, and I have a very special favor to ask of you.

*Governor.* What is it? I can tell you beforehand that I shall not grant it; but still, tell me what it is.

*D.* Some time ago an Armenian Protestant was here, who gave us much trouble, and you was so kind as to banish him out of the town. I beseech you, contrive some way of sending away also the new comers.

*G.* It is impossible for me to do it. This man has come to me with a strong recommendation from the English Consul; and you know we cannot drive the English from the country, because they are friends of the Sultan, and have conferred great favors on our nation. Besides, there is a Roman Catholic priest here; why do you not petition me to send him out of the country?

*D.* We are not afraid of him. Nobody cares about him; but every one runs to the Protestants.

*G.* Well, if you want to convince these people that the Protestants are in the wrong, I will tell you how to go about it. Send for your Bishop from Aleppo; and I will call him and the Protestant priest before me; and every body will see which is in the right by the discussion which shall publicly take place in my presence.

The Doctor left without promising to follow the advice of the Governor.

#### *Reformation produced by the Gospel.*

9. There exists here a custom of long standing, which is also found in Adana,

and some other places in this region. Every evening the people collect themselves in different houses, to the number of twenty or thirty in each place, (as many as most of the largest rooms can contain,) and there they spend the evening in smoking, talking, and drinking spirits, of which very large quantities are used. This custom has become an auxiliary to the preaching of the gospel; for as soon as the Scriptures in the spoken dialect came here, they began to be read every evening in a number of houses. From these the *arak* bottle has wholly been removed; and every body now says that no drinking takes place in the houses where the gospel is read; so that there are houses for drinking, and houses for prayer and reading the word of God.

A letter has been received from the Patriarch of Constantinople, and read in the church. It orders that all the names of the Armenians be written down in a book, with those of the priests, the number of churches and of schools. And it is also said, "If there are any Protestants also, let their names be written likewise; and if they maintain the determination to leave our church, let them seriously reflect about it, and remember that without are only wolves." This has produced no effect whatever here; except that people think that, as the Patriarch resorts to so mild measures, it is a proof he can do nothing more.

Under the same date, Mr. Van Lennep adds: "Our meetings continue very well attended, and increase both in numbers and in interest. Last night there were forty-eight present. We are constantly crowded with visitors, and we may almost say we are in a continual meeting."

#### *Persecution at Aleppo.*

10. We have received tidings from Aleppo, from which it appears that persecution has fallen on our brethren. The following extracts are from a letter of a brother, who had been enticed away from the Bebek seminary by the hope of a good situation. He has ever since been in a troubled state of mind, and has himself said that he should never enjoy perfect peace until he should suffer for Christ's sake. That his trials have been sanctified to him, is apparent from his own language.

The letter is dated "Aleppo, April 6, from the prison."

I beseech you to ask all the brethren to pray the Lord, that he will enable me to

bear my cross with patience. After you left us, our enemies, after much consultation, carried out the following plan into execution. One Easter day, the Bishop preached vehemently against the Protestants; and, as I was coming out of the church, a man fell to beating me. I was going to denounce him to the police, when they all besought me not to do it, and I forgave him. Soon after, Priest R. wished me to go with him to the Pasha, before whom he accused me of being engaged in persuading men to revolt from the Sultan, and adhere to the American government; of preaching things that were contrary to law; and of having made a Mussulman a proselyte. I denied the truth of these accusations; but the Governor ordered me to prison, without giving me an opportunity to reply, or any trial whatever.

The first day, when the evening and then the night came, it was very trying to me; for I had never before been inside of such a horrible place. Being unable to sleep, I began to pray with much fervor; and when I reflected on the unjust sufferings which my Lord had endured for me, and especially on those glorious promises which he has given us, my heart was filled with a heavenly joy, and my eyes shed abundant tears.

The following day I said to a faithful brother who came to see me, "I am very happy to-day, the will of the Lord be blessed; henceforth I am indissolubly attached to him; whatever be his will so be it done." The first day many came to see me; but a report was assiduously spread that the Pasha had ordered that whoever should come near me should be beaten, and fear keeps my friends away. Now my hope is wholly upon the Lord. I have no hope whatever from men. I, therefore, again beseech you to unite in prayer for me with all the holy brethren; lest by the sufferings of the body, I should be moved from this firm hope.

Mr. Van Lennep continues his journal as follows:

I took this letter to our evening meeting, and we read it to our brethren; and after some remarks on the benefits of persecution, and the manner a Christian should bear such trials, we united in prayer for our brother in bonds, and for the up-building of Christ's church, despite the efforts of our enemies. It was after ten; when a person came in and said that our brother had arrived from Aleppo, and was at the lazaretto!

The next day we met, and I learned the following facts from his own mouth. He remained in prison in Aleppo five days. During that time he sent a petition to the Governor to be brought to trial; but the Pasha, as soon as he knew whose it was, tore it in pieces, and

threw it away angrily. A wealthy Armenian also presented a petition to the same effect, but it met with a similar fate. The Armenians, moreover, brought a false charge of debt against him; and he was compelled to pay six hundred piastres to a man who acknowledged that he had no claims upon him.

The first day of his imprisonment, a great many who adhered to his religious opinions, came to see him. But a report was assiduously circulated, that whoever should call to see him, would be severely beaten. So all retired but one. He had a Russian passport, though an Armenian of Turkey. The Pasha called him up, severely reprimanded him, and said: "Where are your papers?" So the man went and brought them. The Pasha was satisfied that they were in order; but our brother, standing before the Governor and the principal men of the place, took his passport, tore it up, and said, "Henceforth I am no *protégé*, but a rayah; for the gospel teaches me 'to pay tribute to whom tribute is due;' and I am ready to pay my capitation tax." So he paid it, and took a Turkish *teskereh*, on which he took special pains to have it written that he was an Armenian Protestant.

But to return to the teacher, who was still in the prison at the palace. The Pasha called him up and said: "I send you away in banishment to Marash." He was given in charge to a kavass, and set out to go. Having no money, he would have gone on foot. But the kavass, who was a humane Mussulman, took a couple of mules, and they rode to Aintab. Here he is allowed to spend several days in resting; and he employs his time in visiting the brethren and uniting with them in prayer. He expounds to them the Scriptures, and exhorts them to be firm and faithful, whatever trials they may be called upon to endure for Christ's name.

It seems, however, that when he left Aleppo, he did not know the full extent of the sufferings which he might be called upon to bear; for, on reading the order of the Governor which is given the kavass to execute, he found that he was not banished to Marash but to Zeitoun. Now the people of this place are the most unprincipled and cruel in the whole country. It is said that they make nothing of murdering a man. They are, moreover, excessively bigoted, and ready to fight at any time for their superstitions. Their Governor is an Armenian priest, who is generally called the "crazy priest."



He carries a sword and a pistol in his girdle, and a musket on his shoulder, when he heads the occasional expeditions of his fellow citizens. So this exile is truly the sending of a lamb among wolves.

It is generally reported in Aleppo that the Governor received a fee of twenty thousand piastres to do this good service to our enemies; and they boast that they will pay as much to have every Protestant banished out of the city. But in the order of the Governor it is said that our brother "is banished by command of the Grand Vizier, at the request of the Armenian Patriarch, Matteos." So it is difficult to know the exact truth of the matter. This is certain, however, that the priests in Aleppo are collecting money from the people, to the amount of five piastres from a common domestic, "in order to meet the spiritual necessities of their religion at the present moment."

Here the journal of Mr. Van Lennep closes. He subsequently returned to Aleppo, his presence being particularly needed in that city, in consequence of the opposition which had been excited against him through fear of the movement among the Armenians.

From a letter which has been received in this country from a member of the Syria mission, it appears that the prospects of the evangelical Armenians at Aintab became somewhat darkened after Mr. Van Lennep's departure, through the activity of the adherents of the Patriarch, and the influence which they brought to bear upon the Governor. The details of this affair, however, are not known.

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LETTER FROM MR. GOODELL, MAY 19, 1847.

#### *Progress among Armenian Females.*

ONE of the most animating facts connected with the Armenian reformation, is the interest which some females exhibit in the doctrines of the gospel. Our brethren are giving a due share of their time and strength to this department of their work; and the female seminary, in particular, is exerting an extensive and most salutary influence. The statements contained in this letter of Mr. Goodell, as bearing upon the general subject, will be read with satisfaction.

True religion is indeed a wonderful thing. It reforms the outward man as well as the inward; and this not only in respect to his morals, but even in respect

to his manners, improving his whole appearance. So true is this, that we frequently have occasion to make the remark of those who join the Protestant community, which Paul made to the Corinthians, "But ye are washed." And if any from among the lower classes are seen to attend the public religious services, for a few Sabbaths, without any external improvement, it is at once understood that they attend from curiosity, or from some other worldly motive; and that their hearts have not yet been brought under the influence of the truth. Inattention to their personal appearance may in general be taken as evidence that it cannot yet be said to them, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Of course I speak now only of the lower orders of society, who have need to be thus "washed" outside as well as inside, and who have, in a literal as well as a metaphorical sense, to be "raised up," in order to "sit together in heavenly places" with other Christians.

True religion also excites thought and intelligence. You can hardly conceive of the waking up of the female mind in our little community. Every female member of the church can now read; and this ability has been acquired, in most instances, from the impulse which piety in the heart has given to the intellect. This spirit is now extending from the church through the whole community; and even mothers and grandmothers are learning to read, in order that they may peruse the Holy Scriptures for themselves.

You would be amused to see one grandmother, with three pairs of spectacles, all being without bows, and all stuck tight and fast from the bridge straight on towards the tip of the nose, making it unnaturally sharp in appearance, the whole distance, and not a little obstructive to the sound of the voice; and she occasionally peering over the top of the whole of them to ask you a question, with a look of as much animation as any professor in the theological chair! Until the present year, she appeared to feel no interest in eternal things.

Let me mention another incident. At evening prayers in the female seminary, not long since, I observed that a little girl of four years old, a sister of one of the pupils, was seated with the others, and had a book in her hand. I knew she was attending one of the day schools of the Protestant community; but I did

not suppose that she was yet capable of reading in the New Testament. When some eight or ten of the girls had read, it came to her turn; and I found that she had not only kept the place, but that she was able to read her verse with all readiness! On expressing afterwards my astonishment, that one who was not yet able to speak plain, should be able to read with such facility, I learnt, to my still greater astonishment, that she was the teacher of her mother! The mother is to be received into the church at the next communion, having been blessed with two teachers, this little babe teaching her to read the Bible, and the invisible Spirit teaching her to profit by it.

The female seminary has evidently much to do in keeping alive and increasing this desire for improvement; and it is thus a great blessing to the whole community. Four of the pupils have been examined for admission into the church, and they are to be received at the next communion.

One of these, aged fourteen, is a sister of the former and present pastors of the Evangelical Armenian Church at Constantinople. Her mother is to be received at the same time. Another girl, aged twelve, is to be received in company with her mother, who is the individual mentioned above, as "having been blessed with two teachers."

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### Syria.

LETTER FROM DOCT. VAN DYCK, APRIL 30, 1847.

#### *State and Prospects of the Seminary.*

THE opening of the Seminary at 'Abeih, in November last, was announced in a letter from Doct. Van Dyck, published in the Herald for March. In the following communication, the history of the institution during its first term is given, together with the plan adopted for its instruction during the summer term.

Our grateful acknowledgments are due to our heavenly Parent, for his favors in enabling us to carry out our plans thus far. Neither sickness nor death nor accident has been permitted to assail teachers or pupils. There have been no jarring discords to disturb the harmony and peace of our labors or our hearts. The utmost kind feeling and affection have prevailed; and there has been no occasion for discipline of any kind. A word, a caution, a little affectionate advice,

have been amply sufficient to maintain good order and regularity in study and moral conduct.

For the first three months, pursuant to our intention previously communicated, six of the pupils were carried forward in Arabic grammar, arithmetic, geography, and the study of the Scriptures; the remaining three were allowed to omit the study of grammar, their previous mental discipline not having been sufficient to enable them to direct their minds to several subjects at once. About the first of February, general history was added to the above mentioned branches. There has been a good degree of advancement in them all.

For the first two thirds of the past term, the Sabbath lessons were the Messianic Psalms; during the latter third, the Assembly's Catechism was studied, with proofs, and the doctrines deduced therefrom. This latter exercise has been conducted rather closely and minutely; so that we have only gone through with the first four or five questions. Composition was required twice or thrice during the term; but it has not been deemed best to call often for that exercise, until the pupils shall have made a little more progress in their other studies, and acquired a more extended knowledge of general subjects.

On Tuesday, March 30, a public examination was held; at which the members of the mission were present, of course, and, in addition, Rev. Mr. Graham, a Scottish missionary who is stationed at Damascus, and several respectable natives. The pupils were examined upon all the studies which they had pursued during the previous term, and, I may safely say, came off as honorably as most classes in our American academies.

In adverting to another subject of commanding interest to every such institution, Doct. Van Dyck makes the following remarks:

Here you will doubtless ask, that all-important question, "What token of the Spirit's presence have you had during the past winter?" I answer, we have seen none of his powerful, overwhelming operations, but I think we have heard his still small voice. There has been at times considerable solemnity among the pupils; and now and then, under the preaching of the word, or the daily instruction, the silent tear has been seen to trickle down the cheek. I cannot say, however, that there has been a case of decided conversion in the seminary, that

is, of any of the pupils since they entered; but I should not dare to say that three were not converted before they entered.

These three are from Hasbeiya and its vicinity. They long ago asked to be received to the Lord's supper; and I feel that I cannot assign any good reason why they have not been admitted to that blessed ordinance. I have no hesitation in saying that they would have been received in any Congregational, Presbyterian, or Dutch Reformed church in America. They make an open profession of faith in Christ alone; they have borne persecution for the truth's sake, long and severe; their outward deportment shows nothing that would give the lie to their profession. It comes out, without their perceiving it, that there is going on within them an inward struggle, a war of the members against the law of the mind; and this inward struggle makes them doubt as to their state; and they sigh and cry for deliverance from sin. They love the Bible; indeed, it has been difficult at times, during the past winter, to get them to devote sufficient time to their other lessons. They complained that geography and history, &c., were taking too much of their time from the study of the Scriptures, not being then aware of the aid which these branches give in understanding the Scriptures. They love the house of prayer, and they pray in secret. They have zeal for the good of others; they talk on the subject of religion wherever they go, in the house and by the way. They have a strong desire to preach formally. They pray that their studies may be shaped to that end; that they "may be taught how to preach," is their expression. This is the case of three of our pupils, all young men grown, aged about twenty-five, twenty-eight and thirty.

And this state of mind is not new; it has existed for several years, in spite of persecution and opposition; and, what is more chilling and discouraging than either, in spite of being kept away from the soul-refreshing ordinances of the Christian church, which were given as means to build up and strengthen the feeble Christian, as well as to delight and comfort the strong. The same things may be said of two of our school teachers. Such is our present condition.

Passing from the past history of the seminary, he makes a few remarks on its plans and prospects.

We expect to commence our summer term on Wednesday next, May 5, with the same pupils as before, with one exception. Mr. Whiting will probably have communicated to you the circumstances of the death of our native schoolmaster in this village. This afflictive circumstance takes his son, one of our most promising pupils, from the seminary. We anticipate the return of all the rest. The studies which we expect them to pursue during the summer, will be the Scriptures, grammar, arithmetic, history and natural philosophy. Their attention will also be directed to composition and declamation. The Assembly's Catechism will continue to form the basis of theological instruction.

It was our intention to introduce a few new scholars at the commencement of the coming term. Those of us who teach, however, have felt that for the first year two classes would lay upon us a burden of labor greater than we could bear; inasmuch as our Sabbaths are not days of rest, but public preaching, and the Sabbath exercises of the seminary, and our families, make them fully as laborious as any day in the week. It has, therefore, been thought best by the mission to defer the admission of new pupils until the fall, and then make a close selection from among the applicants, of which there are already a number from various parts of the country.

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### Bombay.

LETTER FROM MR. ALLEN, MARCH 25,  
1847.

### *Mahratta Version of the Scriptures.*

THE information communicated in the following letter is interesting, inasmuch as it shows that the whole Bible is now accessible to a numerous people in Western India. The history of this work of translation, as given below, should be preserved; especially as our own missionaries have had an important agency in bringing it to a successful termination.

We have at length the satisfaction of seeing the whole Bible in the Mahratta language. On the first day of this month, the last page of the book of Esther was printed; and I had the pleasure of possessing a complete copy of the Scriptures in Mahratta, the only complete copy in the world. Of this I am certain, as the whole was printed under my superintendence. All the Scriptures

which have been printed in Mahratta, excepting one of the Gospels printed many years ago, have been printed at our press.

The Gospel of Matthew was printed in 1817. The translation of the New Testament was not completed and printed till 1826; though, meanwhile, some of the Gospels and the Acts of the Apostles had been printed several times. In 1830 a second and revised edition of the New Testament was printed. The original translation and the revised edition were both made by our mission. Since then all the New Testament has been printed once, and some parts of it several times, by the Bible Society, as altered and revised by its Translation Committee. Of this Committee I have been a member for nearly fifteen years; and for several years past I have been secretary of the committee, and so have had much to do in the preparation of the revised editions which have been published.

The Old Testament was translated by our mission as far as to Chronicles 2, and also the book of Psalms. The book of Genesis was printed in Mahratta in 1823, and has since been several times reprinted. Some of the other books have also been reprinted. The remaining books of the Old Testament were translated by the late Rev. J. B. Dixon, of the Church Missionary Society. His translation of the prophetic books was printed in 1838.

It is not improper to mention some of the circumstances which delayed the translation and publication of the Old Testament so much longer than was expected. As Mr. Graves and Mr. Dixon, both possessing uncommon qualifications and much experience in such work, were engaged upon it, the other missionaries using the Mahratta language felt it to be their duty to devote their time to other kinds of missionary labor. Mr. Graves was in very feeble health for some years before his death, and his progress in the work of translation was necessarily slow. Mr. Dixon completed his translation some time before his decease; but various circumstances occasioned very considerable delay in its being printed.

The Bombay Bible Society will endeavor to keep its depository supplied with all parts of the Scriptures in Mahratta, and also, in connection with the missionaries using this language, to effect as much improvement in future editions as is practicable. But in this work of revising and improving the version in use, it is not unlikely that the progress

will appear to be slow. Missionaries who are surrounded with a large heathen population, and who have acquired their language so as to be able to communicate a knowledge of the way of salvation, are not likely to find much time to devote to the improvement of a version of the Scriptures, in which the great truths of the gospel, the attributes of God, and the principles of his moral government, are translated and stated so as to be generally intelligible. Too much must not be expected, therefore, of the present generation of missionaries.

Some difficulties now connected with this work will gradually become less, as Christian knowledge increases among the native population. No language originating with a heathen people, while restricted to them in its use, can be a medium for properly and truly exhibiting the Christian doctrines, and for describing spiritual and holy affections. Of such doctrines the people have no idea; and of such affections none among them have ever had any experience. To communicate a knowledge of such doctrines, and intelligibly to describe such affections, new words must be introduced and defined; or words already in use must have new and intelligible significations. The language of the Mahrattas, as well as the people themselves, must be christianized. And the change in the people and in their language must go on together; neither can very much precede the other.

The whole Bible has been published in the two languages (Mahratta and Goojrattee) which are principally used on this side of India; and our press has now the means of printing the Scriptures in these languages, in any number and to any extent they may be required. These versions are no doubt susceptible of much improvement; and all possible means and efforts, consistently with yet more important duties, should be made, and I doubt not will be made, to improve them. But imperfect as they may be, the perusal of them cannot fail of producing considerable effect on the minds of the people around us, while we know they are able, through the enlightening influence of the Spirit, to make them wise unto salvation through faith in Jesus Christ. And we entreat those who have sent the gospel to the people of this country to abound in supplication to God, that his word here may have free course and be glorified.

*Ahmednuggur.*

LETTER FROM MR. FRENCH, MARCH 13,  
1847.

*State of the Schools.*

THE annual report of the Ahmednuggur station was published in the *Herald* for June. The object of the present communication is to give a survey of the missionary work at Seroor during the year which has closed. Mr. French first describes the condition of the schools under his care.

The day school in Seroor has prospered during the year, and the boys have made good progress in the prescribed course of study. But I have not succeeded, as I could have wished, in my efforts to bring them under the influence of Sabbath instruction. For a season most of the larger boys met for a catechetical exercise on Sabbath mornings. But in a little time, failing to secure a general attendance at this hour, I required the teacher to bring them to my house on Monday mornings. This plan operated better, and is the one now pursued.

For a part of the year I have had two schools in operation in other villages. But it is difficult to sustain schools even in villages of eight hundred or one thousand inhabitants, because so little value is attached by the people to the means of education. Of the children who ought to attend school, frequently not one in five can be induced to do so, even though the instruction is given gratuitously. This is partly to be attributed to their aversion to studying our books, but chiefly to a want of interest in the subject of education. When the importance of educating their children is urged upon the common people, the universal reply is, "We never learned to read ourselves, and why should our children?" If their boys can watch their cattle, and their girls can take care of the little children, they consider it a great loss to send them to school. It should be remarked, however, that the higher classes, especially the brahmins, appreciate in a small degree the benefits of education, and their boys are generally taught to read.

Passing to another branch of the educational department of his work, Mr. French writes as follows :

The boarding-school contains at present seventeen boys, mostly the same

that were in it a year ago. They continue to make good progress in their studies ; but the education of their hearts in the principles of morality and religion does not advance as we could wish. For some time past the boys have been guilty of mutual annoyances and many little misdemeanors, which have been unfavorable to their moral improvement, and have been a source of no little trial to the missionary in charge of them. This unhappy state of feeling, however, is to be traced in part to an external influence.

It is necessary to mention such things in order to exhibit our labors as they are. We do not think that the development of human depravity among those for whom we labor, should discourage us in our work, but rather teach us its necessity, and lead us to trust alone in the grace of God for success. "They that are whole need not a physician, but they that are sick." Christ came to save the lost ; and, in commissioning us to carry out this great design, he has given us the blessed promise, "Lo, I am with you always, even unto the end of the world."

The only remaining school sustained at Seroor, is mentioned in the following paragraph :

Since the girls' school was resumed in September, it has gone forward satisfactorily and without interruption. It contains at present nine girls, of whom all but one have learned to read, and have committed to memory the mission catechism, besides the Lord's Prayer and the Ten Commandments. One of them has also gone through with the Summary of Christian Doctrines. They have likewise made some progress in arithmetic. It is pleasant to see their intellectual advancement, and especially to witness some improvement in their social habits and morals. We should be glad to enlarge this school, especially if we could obtain a teacher of just the right character. One of the boys of the boarding school has taught this school since September, and has done as well as could have been expected. Such a school requires a female teacher of sound principles and good intellectual training.

*The Church—Caste.*

The next topic embraced in Mr. French's report, is the state of the church at Seroor. "While we are not without grounds of encouragement," he says, "we have much occasion for the exercise of all the patience, forbearance and charity that we can command."



We are often reminded of the "bruised reed" and the "smoking flax;" and it is sometimes difficult to know with what severity to apply the principles of the gospel to these frail disciples. The individual who was suspended more than a year ago, still remains under censure. He does not exhibit that penitence and humility which we wish to see, though I know not that he has been guilty, for some months past, of any overt act of an unchristian character. It is difficult to determine what course to pursue in respect to him. How acceptable would be the advice of an associated brother in such cases!

The other church members have demeaned themselves with considerable propriety; though it is painful to witness such a deficiency of brotherly love as sometimes appears among them. It should be remarked, however, that some of these brethren have much to contend with in their unconverted companions, and stand in great need of the sympathies and prayers of the churches at home. These same women have at times professed much seriousness and asked for baptism, and even now probably think themselves Christians.

There have been no additions to the church during the year; though one individual would probably have been received, had it not been for the state of feeling above referred to. There are a few who may be regarded as inquirers, and who give some evidence of sincerity. But they do not show that work of the Spirit on the heart, without which no intellectual convictions can save the soul.

While speaking of the condition of the church under his care, it occurs to him to "say a word on the subject of caste, suggested by an idea advanced at the last meeting of the Board."

That God can and will bring good out of the system of caste, no one will doubt. But that it is fitted to be an instrument of good, no one who sees the actual working of the system in connection with missionary operations, can, I think, admit. If our object is to evangelize a particular class, to the neglect of all others, and if we are willing to allow the caste feeling to pervade the church, then the system would doubtless favor us. But no one thinks of pursuing such a course. Our object is to carry the gospel to every creature, and to teach men that God "hath made of one blood all nations" and classes "of men." I can look upon the system of caste only as an

evil, which furnishes the chief obstacle, aside from the depravity of the human heart, to the spread of the gospel in this land.

### *Preaching Tours.*

The most important labor performed at Seroor, is described below.

Opportunities for preaching the gospel in public and in private, continue about as usual. The Sabbath is devoted to this labor. I have two public exercises, one in the morning at the chapel in town, and the other in the afternoon at our new school room, near the bungalow. Besides this I have a biblical exercise with the larger boys of the boarding school in the afternoon; and Mrs. French has a similar exercise with two classes in the forenoon, also a meeting with the women connected with us, in addition to the attention she gives to the girls' school.

The children of the boarding and girls' schools, together with all the people connected with our establishment, assemble daily for religious instruction and prayer. For some time past I have devoted two evenings in the week to the native Christians and a few others, in the study of Banvard's Topical Questions, an exercise much needed among this people, inasmuch as it teaches them to think. I have done less bazar preaching the past year than was desirable.

The following statements make it obvious that more time should be spent in visiting the country adjacent to Seroor. Perhaps the reinforcement lately sent to this mission may enable Mr. French to devote more time to this species of labor.

My tours in the surrounding villages form an interesting and important part of my missionary work. Aside from the villages visited in the beginning of the year, I have within the past three months (including the first two months of 1847) visited, with the aid of my native assistants, eighty-three different villages, all lying, with two or three exceptions, in one half of the territory I am attempting to traverse, and none of them more than thirty miles from Seroor. In each of these villages, some of which had been passed by on my former tours, we addressed an audience varying from twelve or fifteen to seventy or eighty.

With a few exceptions, these audiences gave good attention to the truth for from half an hour to two hours. In some of the places we had two or three audi-

ences. Some of the time I took my family with me, which secured the important advantage of bringing the gospel to the female part of the community, an object which I could seldom accomplish when alone. Mrs. French's audiences with the women were frequently large and attentive. A female missionary who is able to perform such labors, has an encouraging field of usefulness in the villages. In some instances I have found traces of former labors, though there are but few persons who can give much account of what they heard on previous occasions. Nor is this to be wondered at, when we consider that the gospel had been carried to their villages on but two occasions at most, and that at intervals of two years. We cannot expect an abundant harvest from seed so sparingly sown. But what can one man do in carrying the gospel to one hundred and fifty villages, besides conducting a system of operations at a central point? Were I entirely released from labors at Seroor, I could probably, during the period in which we can safely be abroad, visit all the villages of my field once a year. But labors at Seroor should not be neglected. And how slow the work must advance, even if the gospel is preached once a year in every village! I am more and more convinced of the importance of this department of labor, and hope to be able to give more attention to it hereafter.

### *The Out-Station.*

The commencement of an out-station, about three miles east of Seroor, near the great road to Ahmednuggur, was announced in the *Herald* for June, 1846. The history of this enterprise, as brought down to the date of this letter, shows what obstacles may be expected to meet us in similar undertakings.

The out-station at Wadagaon has been an object of interest and solicitude. So far as I can learn, Dajeba has demeaned himself with a good deal of propriety, and has been the means of diffusing considerable Christian knowledge. He has had, most of the time, a few of the villagers present at daily worship. The truth made such an impression on some minds that the enemy became alarmed, and the spirit of persecution began to show itself about the middle of the year, and one man was obliged to perform a penance. Those who had been in the habit of visiting Dajeba, fled in terror, including those who had heretofore served him in

the capacity of barber, &c. For a season the family were subjected to many inconveniences, and Dajeba's work was much obstructed. But their old friends soon began to visit them, at first secretly, and then publicly; so that eventually they became reinstated in their former circumstances.

Still there seemed to be, on the part of some influential persons, a determination to drive the family from the place. The owner of the house which they occupied, was induced to refuse the use of it; and he would have turned them out immediately, had it not been for the fact that the building was secured by written engagement for the period of one year. Thus they were allowed to remain till the close of October. As all attempts to rent this or any other dwelling, after this date, proved unavailing, the only alternative was to build a house or quit the place. But to have given up the station in such circumstances, would have put the shout of triumph into the enemy's mouth, and have offered, as it were, a bounty to persecution; the former course was therefore determined upon. Then came up the question as to a building spot. There were many such places; but not one could be obtained, either from individuals or from the village authorities. Our next resort was to the government; when, after much delay, a piece of ground was secured. Now we thought there would be no more difficulty. But when the materials for building the house began to be gathered, a variety of obstacles were thrown in the way. It was with much difficulty and at considerable expense of time and money, that the stones and dirt and water required for the work could be obtained. But all these obstacles were at length overcome, and the house is now finished. Thus, by dint of perseverance, and at considerable sacrifice of time, and money, accommodations, including a dwelling house and domestic chapel, have been put up for a native assistant at Wadagaon.

I should remark that those who opposed Dajeba, while there was hope of preventing his remaining among them, now appear friendly; and some of them frankly confess that their sole object was to induce him to leave the place; but since they have failed in that, they do not wish to trouble him. The prospect is that he will be permitted quietly to pursue his work; though we must expect opposition, in case of success attending his labors.

The items of information contained in the following extract are not without interest. It is gratifying to know that competent medical assistance can be had at Seroor hereafter.

By a recent arrangement made by the government, we have now another permanent European resident at this station, and also a regular physician in the place of our apothecary. This change is in itself an advantage, while it also indicates the permanency of the station.

We have much reason for gratitude on the score of health during the past year, never having been more highly favored. The cholera prevailed fearfully at this place during our absence in the hot season, and cut down some hundreds; but it came not near our people. In view of God's dealings with us in our persons and in our work, we would be thankful and take courage; being assured that it is not by might nor by power, but by the Spirit of the Lord, that India is to be saved, and that our hopes are not to be built on the lights and shades of the missionary work, but on the faithfulness of the living God.

#### Madras.

LETTER FROM THE MISSION, APRIL 3, 1847.

#### Introductory Remarks—Population of Madras.

A LETTER from this mission was published in the *June Herald*, which dwelt at some length upon the desirableness of commencing a station at Arnee, or in its immediate neighborhood. It was stated at the conclusion of that letter, that the Prudential Committee approved the plan proposed by the missionaries; and that they had resolved to strengthen the mission as soon as practicable. As yet, however, they have not been able to designate any one for this field.

The present communication comes to us with a louder and more earnest appeal. With some it will have additional force, from the fact that it has the cordial sanction of Mr. Spaulding and Doct. Scudder, who were at Madras when it was prepared. The reader will be surprised to learn, perhaps, that this mission is no stronger now than it was seven years ago. "In the meantime," our brethren say, "our burdens and responsibilities have increased threefold. We have a female boarding school, other day schools for girls, and English schools, not then in existence, larger congregations, and two native churches, then scarcely planted, to say nothing of the extended and extending operations of the press." They then

inquire, "Is it suitable that these enlarged interests should be devolved upon a diminished and weakened mission?"

In the prospectus for a rail-road from Madras to Arcot, lately issued, we have the following statement, apparently from authentic records: "The population of the city of Madras, the second in India in importance, amounted in 1822 to 462,051. In 1842 it had increased to upwards of 700,000, and is still increasing. This increase, so considerable, in so short a space of time, has arisen from various causes, chiefly political, 'many of which have tended to reduce the importance of the cities in the interior, and centralize the population on the cities of the coast.'"

Here then, in this city alone, are more than twice as many souls as in New York, five times the number in Boston, more than three times as many as are to be found in the district of Jaffna, and seven times the population of the Sandwich Islands; yet there are not a dozen missionaries devoted to their salvation! How does this compare with the places mentioned, or with many others? Is there equality?

But it may be said that as it is a city, it is not so favorable a place for missionary labor as these and other fields, and, therefore, cannot claim equal attention. To this it might be sufficient to reply that it is part of the inheritance promised to our Savior, and is to be subdued to Him, whether there be more or less promise of early success. Besides, as the heart of the presidency, it has influence upon all the extremities. Should the country places become to some extent Christian, and yet the city remain heathen, the reaction from this centre of influence would greatly obstruct the progress of the truth. We may, no doubt, act from the country upon the city, but more effectually from the city upon the country; or, rather, both should be moved upon at the same time. Whether there is a prospect that a given amount of labor will tell more upon the city or the country, must depend somewhat upon the proportion of the laborers to the work to be done. If two or three missionaries only are placed in a large town they may be as nothing in the crowd, and their efforts may seem to be lost. Yet if they work faithfully in any neighborhood with the same people, though surrounded by multitudes of others, the leaven of their influence will gradually spread, (especially if the number of la-

borers be in any proportion to the numbers labored for,) even into the mass of the population. But if we grant that by having their influence more diffused there is less prospect of producing immediate and visible effects, it is not, therefore, the less important as a preparatory work, which can be done no where else, and for which there must be many missionaries, who had better be of several societies.

#### *Facilities and Encouragements at Madras.*

The mission next pass to the consideration of the facilities and encouragements which they find in prosecuting their work at Madras.

Mr. Drew, a judicious missionary of the London Missionary Society, who returned from England to Madras by way of Bombay and the western coast, less than a year since, and who visited the German, London, Church and American missions in the southern part of the peninsula, has stated more than once, in public and in private, that though he saw much at Travancore, Tinnevely, Madura, and other places, which was pleasing and encouraging, he considers Madras a more eligible field than either of them. We may not, perhaps, think that it is so for immediate fruit; but we think it second in importance to neither of those, all things considered, if we look to future years, and duly estimate the influence of any real impression made at the head quarters of opposition.

The present state of Calcutta, compared with what it was a few years ago, is in point to show the importance of concentrating a good degree of labor upon a large place. There are, it is supposed, not less than one thousand educated young men in Calcutta, fully convinced of the truth and claims of Christianity, though hindered as yet from professing it by fear of persecution. The number of such persons under instruction in English is estimated at five thousand. The attendance on stated preaching in different parts of the city, is said to be often large; and the converts, if not numerous, are yet respectable in number. There has been much less done in Madras of late years, though it was earlier occupied; but the change here has also been great, even since we first knew the place. We cannot now go into details.

The facilities presented consist in the encouragement given by the government to education (in mission as well as other

schools) by offering to educated pupils situations of trust and emolument, formerly engrossed by the brahmins, but now open to the best qualified of all castes; in the general diffusion of some knowledge of Christianity; in the spirit of inquiry which the progress of education and the operations of the press, with teaching and preaching, have excited; and even in the violent opposition which has been manifested, as it has arisen principally from the contact of Christianity with brahminism. All these are so many facilities for prosecuting our work.

You may be aware that an anti-missionary society has been organized among the natives of Madras. It employs a press in printing small tracts and a newspaper, (and these are widely distributed;) it has established several opposition free schools, here and there; it has in its service sundry tract distributors and declaimers against Christianity, who imitate missionaries in their manner of speaking and preaching; and it sends out agents for similar purposes into the country. It was this instrumentality which excited the outbreak in Tinnevely; and at various other places opposition has been occasioned in a similar way. The influence of the society is felt in different parts of the country; which fact shows the importance of meeting it in the place from which it issues. No where else can this enemy be contended with so successfully. With others, we are doing something, according to our ability, in this conflict. A little book of eighty-four pages, (in reply to one of their principal tracts, inveighing against Christianity, and urging many of the infidel objections of Voltaire, Paine, and others,) has been prepared and printed. It is much inquired after, and is doing good.

This opposition may be regarded on the whole as encouraging; as it shows that the truth has taken hold of the native mind. Tracts and books, the missionaries say, are generally received with great avidity; and if preaching places could be opened in different localities, many would flock to them.

Our brethren also think it important to have a well appointed mission at Madras, for the sake of its influence upon other missions. If there be any thing, they say, of peculiar value in the principles and movements of their native land, in its freedom from sectarianism, its energy and enterprise, it is well to communicate it to others. And, on the other hand, they may themselves profit, they suppose, by a free and familiar intercourse



with other missionaries and other societies, such as can be enjoyed in a large city.

#### *Importance of the Press at Madras.*

The mission was commenced, in part, as an outlet for the funds of the American Bible and Tract societies, as an agency for the distribution of their charities, which it was hoped the demand upon them here would also increase. To a considerable extent this expectation has been realized; and we have received and applied liberal grants for Scriptures and tracts, the printing of which has kept the press in operation much of the time, and the distribution given us and others wide opportunities for usefulness. The American Bible Society granted us in 1838 five thousand dollars, in 1839 four thousand dollars, in 1840 eleven hundred dollars, in 1841 six thousand dollars, in 1842 one thousand dollars, in 1843 three thousand dollars, in 1844 one thousand dollars, making, in all, twenty-one thousand one hundred dollars; and at the time of the transfer of their accounts to the Board, at the end of 1845, we owed the society nearly two thousand dollars. The Tract Society had in like manner granted us, at the end of 1845, thirteen thousand eight hundred dollars, and were then in our debt three thousand five hundred and seventy rupees.

It is evident that, as these large sums have been employed in sending out pure truth on the printed page, far and wide, the influence cannot have been small. We know not whether, under the new arrangement, similar grants may be expected; but we have no hesitation in saying that they are needed. We expended last year, as will be seen by our accounts, nearly the whole of what was due the Bible Society; and, deducting a grant of five hundred dollars from the Tract Society, we added to the former debt eight hundred and sixty-two rupees. We have, it appears, a similar grant of five hundred dollars this year; but it will do very little towards printing what we absolutely need, to say nothing of keeping the press in proper work; and if that be the principal object of the mission, so that it is considered mainly a book manufactory, it would seem plain that it should be kept in full work. We do not wish it so considered, as we think the mission in other respects equally important with other missions in proportion to its size; but we give the printing establishment a leading place.

The importance of the press here as

the instrument of diffusing scriptural truth, whether in English or the native languages, can hardly be over-estimated. Our brethren of other societies are aware of its value, and one and another have frequently and gratefully said, "What should we do in Madras without the American press?" We have heretofore presented this subject, and, therefore, only allude to it in passing; but we may say that had the Church mission press been sold to a private printer, as was in contemplation, the whole printing for the Bible and tract societies of Madras, to speak of no other, would have been probably about one third higher than it now is, and have been executed slowly and in an irregular manner. But for this mission, so far as we can judge, the entire Tamil Bible in one volume, printed at the joint expense of the Madras Bible Society and the American Bible Society, and also the Tamil New Testament with references, printed in the same way, would not have been published. An impulse is given by the mission, in various ways, to the operations of the press among others by the active distribution of its productions; and a stronger body is needed for this purpose, as well as to prepare suitable books for publication. In the want of living agents to go through the length and breadth of the land, the importance of supplying the deficiency, as far as possible, by these silent messengers cannot well be overrated.

We must plead for the means to make the printing establishment really and permanently efficient. We do not speak of what is expected of us in regard to school books, though this is very important, or even the great work of bringing out the contemplated Tamil and English Dictionary, which will occupy some years, but simply of religious publications. They alone require more strength than we have at command, and their necessity cannot be denied. Without them the missionary is much like the mechanic without his tools. Help us then, brethren, that we may be able to help those whom you send into the field, not forgetting even missionaries from other bodies. The Madura mission looks to us for the greater part of its Scriptures, if not also for its tracts and other religious books.

#### *The Wants of the Mission.*

Having presented the various considerations which show the necessity of a speedy reinforcement of the mission, our brethren conclude with



the following statement of their precise wants. Will not some of our young ministers, and candidates for the ministry, listen to the appeal which is herein addressed to them?

We need then to be strengthened; and we must be strengthened, or languish and die. We have lately spoken of enlargement, by the addition of a country station or two; and we would here repeat that if the Committee find it difficult to bring their minds to make much enlargement in the town, where they may think English or Scotch missionaries may have more advantages, we would say, "Let us then be well strengthened in the country, according to the tenor of our last letter, and let us see if we have not as promising stations for labor in the country as any other missions." We know no better place than Arnee, or its vicinity, concerning which we have recently written. There is to be a rail-road to it in due time; and then it will be but a few hours' distance from Madras. Probably the same line will eventually be continued to Madura and Tinnevely; though, of course, the prospect of that result is somewhat remote, but when realized Madura will be much nearer to us, for all practical purposes, than it is to Jaffna.

We need for Madras at least four missionaries, one to assist Mr. Winslow, taking the secular concerns of the mission and the superintendence of the

English school at Chintadrepettah, one in the Washermen's pettah, west of Royapoorum, where an English school is now in operation; one in Black Town; and one to accompany Mr. Henry M. Scudder to Arnee, or that vicinity, when Doct. Scudder shall have returned from Madura. This is a very small supply. Are there not means of furnishing it? Will not the young ministers of our favored country acknowledge the claims of the seven hundred thousand souls in this city, (most of whom must perish, notwithstanding any aid now rendered to them,) and feel the constraining love of Christ, till they shall not be satisfied without a serious, candid and prayerful consideration of the double question of duty and privilege as to this field as well as others? When the question shall not be, "*Must* I go to the heathen?" but "*May* I have the privilege thus to be conformed to my Savior, and truly and practically have sympathy with him in the travail of his soul for a lost world;" and when every Christian asks what may I give of the Lord's substance intrusted to me as a steward for this work; men and money will not be wanting! And when ministers and people, missionaries and converts, unite with one heart in wrestling prayer for a blessing, then may we hope that the Spirit will be poured upon us from above, and this high place of heathenism become a garden of the Lord.

## Proceedings of other Societies.

### Foreign.

#### SCOTCH MISSION TO THE JEWS.

THE Free Church of Scotland has taken a deep interest in the conversion of the Jews, ever since its separate existence commenced. One of its "Schemes" is for this object. It sustains four missions at the present time; one of which is in Berlin, one in Pesth, one in Constantinople, and one in Jassy. Connected with these are nineteen male laborers, ten of whom have received ordination. From a recent statement of "the Committee for the Conversion of the Jews," the following interesting sketch of the different missions is taken:

There are discouragements in every work undertaken in the name of the Lord, for Satan ever opposes the overthrow of his kingdom; and even where the work has made some progress, there will be disappointments,

for it must needs be that offences come. We would not conceal that we have experienced such trials in some of our stations; but these on the whole, have been few, while we have ground not merely of thankfulness, but of adoring wonder, in the year that is past.

In our first station at Pesth, "the number of the public witnesses for the truth of the gospel from among God's ancient people has been considerably increased. An eminent rabbinical student, a Jewish family, a young Israelitish teacher, and a young man, the brother of the first convert after the establishment of the Pesth mission, have all been baptized into the name of the Father, Son, and Holy Ghost." The history of these cases has brought out, in a remarkable manner, the enmity of the carnal mind against the truth as it is in Jesus; the power of God's truth fastening on the heart to lead the whole man captive to Christ; the Lord's providential guiding, upholding and delivering of those whom he is calling to himself; their willingness to forsake all for Christ's

sake; and their joy unspeakable and full of glory in that Redeemer, whom, having not seen, they love.

Jassy, long benighted and desolate, even with our mission in the midst of it, shining as a light in a dark place, is now full of promise that this people walking in darkness may yet see a great light. To this date there have been seven Jews baptized at this station, and eleven are at present under regular instruction as candidates for baptism; while "men in the prime of life, and the very ardor of its business, are coming in numbers to ministers of the gospel of express purpose to converse on topics of religion."

Constantinople presents a vast and most interesting field, and the Lord has been giving us laborers to occupy it. During the course of the past year Mr. Allan's hands have been strengthened by Mr. Thomson; who has for the present been obliged to devote much of his time and energy to our schools. The German Jews he reports as being in a most interesting state, the zeal of the children being quite astonishing, and their progress very great. Mr. Denniston, a minister of many years experience, and long favorably known to the Committee, has also been appointed to this station, for which he will soon set out and he will be followed by Mr. König, a licentiate of the Prussian Church, who has lately arrived in this country, having brought with him an interesting letter from six converted Jews, expressive of gratitude for the gospel of Jesus Christ which you have been privileged to send to them.

Mr. Schwaatz is "prosecuting his labors assiduously at Berlin, and has gathered about him a select company of proselytes, who meet regularly for worship and religious instruction, in which they have made great progress."

In speaking of the baptisms at Pesh, it will be seen, the Committee mention the case of "an eminent rabbinical student." A further notice of this individual may be interesting. The following narrative was prepared by Rev. Mr. Wingate, one of the missionaries at Pesh.

In 1842, Mr. Friereich had long interviews with our dear father, Dr. Duncan, and was at first mainly attracted by his knowledge of rabbinical literature. Many opportunities were in this manner presented of bringing him in contact with the great doctrines of redemption, and their relation to man's everlasting destiny. Mr. Friereich was a Pharisee, proud of his nation, his language, and his religion. He long sought to defend the unity of the God of the Jews, the unchangeableness of the Jewish dispensation, and the efficacy of ceremonial observances, if accompanied with devotion, moral conduct and penitence, to procure salvation, at least for all the natural descendants of Abraham. All this time he looked forward to the office of Rabbi, and his pride was further flattered by an invitation from his brethren

to write in defence of the synagogue, and silence the new disturbers of the peace of Judaism. Several days elapsed before he gave any answer to their invitation. Meanwhile, he had drawn out the plan of a work, in which he proposed, from the Old Testament, to demonstrate the impossibility of a further revelation, and to endeavor to set aside the divine origin of the New Testament. Full of hopes of success, he very gravely announced his purpose to us, which afforded several new opportunities of repeating more fully and solemnly the great truths of the gospel; the impossibility of the intellect of man inventing a history which should fulfil such a varied and seemingly inexplicable chain of prophecy as the Old Testament contains; the sudden destruction of the Jewish temple and Jerusalem; the dispersion of his nation throughout the world, &c.; and finally, the possibility at least that the guilt of rejecting "Jehovah our Righteousness" might be the sin which had drawn down such remarkable national judgments, unprecedented in the history of the world. He paused. Conscience uttered its voice loudly and distinctly. He announced to the synagogue, "I cannot accept your invitation."

The breach with the synagogue threw him back more decidedly on the testimony of the word of God. He now visited us very frequently, attended the public ministrations diligently, and at the same time acquired the English language, chiefly by studying the Psalms in the English Scriptures, the beauty and faithfulness of the translation often calling forth remarks. For two years he continued studying Christian theology. Our Catechism, Confession of Faith, and Boston's Fourfold State, were his almost constant companions. At times we thought we observed a spiritual knowledge of the wickedness of the natural heart pressing in upon him, and that the self-righteousness of man's proud heart was yielding to the righteousness of Jesus, beginning to be seen and apprehended by faith. At other times he seemed to be satisfied with a human reformation, and was pleased with the idea of being able by self-government to prepare himself for eternity. In public, however, we found he was defending the gospel in opposition to the cavils of the Jews, and often brought up his acquaintances to speak with us, whom he had persuaded to come and hear "the new way of life." Some of these (at that time scoffers, while he on the contrary was solemnized by the revelations of the Gospel) were become decided followers of the "meek and lowly Jesus;" while he still remained without any sense of reconciliation with God through the blood of Christ, "our passover sacrificed for us."

One day, in the course of instruction, the passage in Daniel, "I saw in the night visions," &c., seemed to give him a view of the divine glory of the Redeemer, as King of kings and Lord of lords; and he came under more powerful impressions of divine truth than we had yet seen. There seemed

still, however, a great want of spiritual perception as to his personal guilt and sin, and no consciousness of earnest personal covenanting with a Savior freely offered to the chief of sinners. This happened more than a year ago. Shortly afterwards he relapsed into a state of comparative indifference, and, offended that he had not been received into the church, he suddenly took leave, and went to a city in the interior of Hungary, where few or no Jews reside. Here he continued a year, mastered the Hungarian language, and obtained an appointment in the family of a nobleman. Here he was a favorite, and surrounded by all the luxuries and enjoyments in which the world places happiness.

He, however, felt no sympathy with all which was going on around him. His conscience was ill at ease. Pesth was ever in his thoughts. To the astonishment of the family, he declared his intention of leaving them and returning to Pesth. He even resumed his inquiries after saving truth, and with more earnestness than ever. The total depravity of human nature, the unity of the Trinity, the divinity of Christ, his own personal responsibility, guilt, and sinfulness, and consequent exposure to the divine wrath, were now clearly and distinctly acknowledged. There was at the same time an increased solemnity in his whole demeanor; and we felt that some remaining points with reference to Christian practice, on which we differed, would have speedily disappeared before increasing diligence at the throne of grace, and enabled us thankfully to receive him as another trophy of the Redeemer's grace.

Meanwhile, some circumstances occurred which appeared to press him to an immediate public confession of Christ; and having applied to the Rev. Mr. F—, of the Helvetic Confession, he was at once received and baptized. We trust that this amiable and interesting young man will yet evince more decided evidence of a work of divine grace, and be made useful in the promotion of the Redeemer's kingdom. He is at present publishing the first English and Hungarian grammar which has been printed in this country, and has made a translation of Dr. Cappadose's conversion into the native language of Hungary. We commend him to the special prayer of the Lord's people.

Mr. Wingate has furnished a brief notice of another of the recent converts at Pesth. It is as follows:

The next case is that of W. R. Brown, who, with his wife and five young children, has been baptized in Buda, opposite side of Danube, by our dear brother, the Rev. J. Banhofer. Brown, a hard working tradesman, has been visiting us, and especially our dear brother, Mr. Saphir, for nearly a year. Latterly, the gospel seemed to be making a powerful impression on his heart; and on the Saturdays many Jews used to visit him, to whom he read tracts, and communicated

his religious opinions. This soon drew down their enmity, which was evinced in endeavors to ruin him in his business. Brown, however, was enabled to look up to the Lord for deliverance, and hold on his way. Prayer and reading the Scriptures were no longer strangers to him; and on examining him we found a very intelligent knowledge of the great truths of the gospel. While in this deeply awakened state of mind, a numerous deputation from the synagogue of Buda suddenly entered his humble dwelling. They began with exhortations, threats, scoffs, and blasphemies, to endeavor to restrain him from a public confession of the Lord Jesus Christ. The Lord, however, suddenly strengthened him, and enabled him, for about two hours, to refute their arguments, while he solemnly declared that Christ was the true Messiah, the only Savior of mankind; that now he felt true peace of conscience, and, though poor, would not exchange his position that day for anything which it was in their power to offer him. The effect was a division of his enemies into two parties; the one continuing to revile, the other maintaining he was a clever honest man. To the commendations of the latter he replied: "I am an ignorant unlettered man; it is not I who have spoken, but God's holy Word, which is testifying against you. May the Lord give you grace to think and believe as I now do!"

On the following day, for the first time in the history of this humble family, he was summoned from his children by a warrant from the magistrate, on a charge of being a disturber of the peace. He attended the court, but his accusers failing to appear, the magistrate suffered him to return home. Next day, he was again, at an early hour, called into court. Three charges were preferred against him by the rulers of the synagogue: 1. He was a Bohemian, without leave to trade in Hungary! 2. He had a child, ten weeks old, neither circumcised nor baptized!! 3. He had not paid the Jewish capitation-tax for the current year!!! (not yet due.)

The first charge the magistrate dismissed; he ordered his child to be either circumcised or baptized within three days; and requested him to pay the tax. The elders then demanded two pounds fourteen shillings as the amount of his assessment (five shillings for a man in his station would have been the correct demand). The magistrate reproved the elders for such an exorbitant charge; when they restricted it to eighteen shillings, still a large sum for a poor man. He now left the court, rejoicing to be counted worthy to suffer for Christ. Three or four hours elapsed before he reached home. In the meantime, he repaired to the synagogue, paid the eighteen shillings, and obtained their acknowledgment for the money. While there, he was again taken before the elders, at first flattered, then plied with horrible blasphemies. Firm and peaceful, they asked him again and again what he was to gain, what he was to receive. Laying his hand on his

heart, he said: "God has promised in his word, and I have already received what I expected. I have it *here*. I have already received what God in his word has promised; more I ask not; more I expect not. On arriving at his own house, he found his wife and children in alarm. An officer had been for some time in his house prepared to lay an execution on his furniture for the eighteen shillings, supposed to be unpaid. On drawing the receipt of the synagogue from his pocket, the officer immediately withdrew.

After this faithful testimony he was baptized the following week, in the presence of about three hundred persons, Protestants, Roman Catholics, and Jews. Rev. J. B. delivered an interesting exhortation, in which he alluded to Brown's state of mind, and that his appearance before them was not that of one in search of earthly but heavenly riches. A great part of the congregation were in tears, not excepting the minister. While quoting the prophecies from the Old Testament, concerning a suffering Messiah, who should bear the sins of his people, an elderly respectable-looking Jew was observed weeping. Who was he, as we afterwards learned, but one of the very elders who had dragged Brown before the magistrate!! We all thought "The Lord is about to begin a work among the Buda Jews." The spirit of inquiry has been awakened, and the question raised, whether Judaism or Christianity be the truth of God; and we doubt not God will show us, that here too he has his "elect ones," whom in his own time, he will choose

as the vessels of his mercy, and prepare them for the Master's use.

### Domestic.

#### SOUTHERN BAPTIST BOARD OF MISSIONS.

THE Board of Foreign Missions of the Southern Baptist Convention held its second annual meeting at Savannah, commencing May 14. From the report of this body it appears that the amount received into its treasury during the eleven months which preceded May 1, was \$16,111; the balance on hand, June 1, 1846, \$9,504; and the sum available from other sources, \$1,854, making a total of \$27,469. The disbursements amounted to \$15,274, leaving a balance of \$12,194.

The Board is intending to employ laborers, for the present, only in China and Africa. It has one mission in operation at Canton; and another is to be commenced at Shanghai, as soon as the missionaries now on their way thither shall have reached their port of destination. The Canton mission has four ordained missionaries, (two of them married,) assigned to it; and also five native assistants. Two missionaries sailed for Shanghai, March 12; another April 26; and still another (also a physician) will follow soon. The Board has obtained a colored man, one of the colonists in Liberia, to engage in missionary labor among the Bassa tribes.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

GREECE.—On the 4th of June Mr. King received from the Greek government a citation to appear in person, on the 25th of June, (O. S.) before the criminal court at Syra, to be tried for the charges heretofore brought against him by the Holy Synod. He had supposed that, should there be any trial, it would take place at Athens. "Judge then of my astonishment," writes Mr. King, June 5, "to find that I am to go to Syra to be tried, where I was placed last year in such imminent peril; this being known, moreover, to the government, as it is a matter of public notoriety, proclaimed by the first newspapers in Athens. Besides, on my return from Syra I wrote to the Prime Minister, Mr. Coletti, informing him of the danger to which I was exposed on that occasion." He considers this a citation, therefore, not to a fair and candid trial, but as a summons to certain destruction. "They might as well condemn me," he says, "to the guillotine at once, as to send me to Syra. If I do not go, I shall of course be condemned and sent to prison;

and there I shall be completely in the power of my enemies; which, in the present state of things here, is not very desirable." Two pamphlets, Mr. King was informed, had been written against him, and they might make their appearance just at the critical moment, and incite the multitude to some act of violence. The writer of one of these pamphlets is the individual who caused so much excitement last year at Syra. The writer of the other has been heard to say that if the government did not take Mr. King in hand, there was a band of thirty men at Athens who would.

On the 10th of June, Mr. King wrote again, saying that he had had interviews with both the Prime Minister and the Minister of Justice, and had remonstrated against the injustice of his being sent to Syra for trial. They acknowledged the propriety of the objection; and the Minister of Justice also said that the citation was without his knowledge and contrary to his opinion. Still, for some reason which is unexplained, the King's Attorney determined to issue the summons for a trial at Syra, as mentioned above.



CONSTANTINOPLE.—The intelligence from this station continues to be very animating. On the 6th of June seventeen persons (twelve of them being females) were received into the church. "This is a larger number," says Mr. Dwight, June 7, "than were ever before admitted at any one time, and we bless the Lord for it." Four of the males and three of the females are members of the seminaries under the care of the station.

SYRIA.—The Protestants of Hasbeiya, some time since, sent one of their number to Constantinople, with an interpreter, to lay their trials and grievances before the Sublime Porte. After presenting a statement of their case, the agent was informed, in due time, that the business had been attended to, and that the Pasha of that district had been instructed to protect the Protestant portion of the community. No paper was given to him; but the Hon. Mr. Wellesley, the English Ambassador at Constantinople, has a copy of the document which has been sent to Syria; and he says that it is very satisfactory. It should be stated, however, that the business was transacted without the intervention of any representative of a foreign power. After its termination the British Ambassador made some inquiries respecting the case, and received a copy of the document which has been already mentioned.

AHMEDNUGGUR.—In a letter which is dated April 28, Mr. Ballantine briefly describes "an interesting tour," made in February and March, to Wudaley and the villages in that neighborhood. The Lord's supper was administered by him at Wudaley, there being twenty-two communicants present. Mr. Ballantine baptized eleven children of native Christians, and examined one candidate for admission to the church, with whom he was much pleased.

Subsequently, April 11, four women were received into the church at Ahmednuggur. Three of them were the wives of native Christians; and the husband of the fourth is a candidate for admission to the privileges of Christ's house.

CEYLON.—A letter from Mr. Minor, dated May 5, states that four persons were admitted to the church at Batticotta, about a fortnight previous. Two of them were adults from the village, and they were regarded as cases of interest; the other two were pupils in the seminary.

NESTORIANS.—Several communications have just been received from this mission; and the contents are highly interesting. Mr. Perkins says, under date of April 15, "It is impossible to communicate to you and the churches a full impression of the cheering incidents and aspects around us, which betoken the advancement of Christ's kingdom among this people."

CHOCTAWS.—Mr. C. C. Copeland states, un-

der date of June 1, that ten persons were admitted to the church at Mount Pleasant a few days before.

### Home Proceedings.

#### EMBARKATION OF MISSIONARIES.

ON the 23d of June the following persons sailed from Boston for Smyrna, in the barque Catalpa, Captain Watson:—Rev. Joseph G. Cochran, of Springville, Erie County, New York, and Mrs. Cochran, of Lodi, Erie County, New York; Rev. William A. Benton, of Tolland, Connecticut, and Mrs. Benton, of Worcester, Massachusetts; Rev. Isaac G. Bliss, of West Springfield, Massachusetts, and Mrs. Bliss, of West Springfield, Massachusetts; and Miss Mary Susan Rice, of Lincoln, Massachusetts.

From Smyrna Mr. and Mrs. Cochran and Miss Rice will proceed immediately to join the Nestorian mission; Mr. and Mrs. Bliss will accompany them to Erzeroom, where they are to be stationed; and Mr. and Mrs. Benton will go to Beirût, to connect themselves with the Syria mission.

## DONATIONS,

### RECEIVED IN JUNE.

<i>Board of Foreign Missions in Ref. Dutch Ch.</i>	
W. R. Thompson, New York City, Tr.	
(Of wh. to cons. Miss Mary McGillivray an	
H. M. 100;)	854 51
<i>Berkshire Co. Ms. Aux. So. T. Green, Tr.</i>	
South Adams, Cong. ch. and so.	15 00
West Stockbridge Centre, do.	7 00
Williamstown, Williams College,	
faculty and students,	90 50—112 50
<i>Boston, Ms. S. A. Danforth, Agent,</i>	348 36
<i>Buffalo &amp; Vic. N. Y. J. Crocker, Agent.</i>	
Buffalo, La Fayette-st. pres. ch.	41 51
East Avon, s. s.	1 25—42 76
<i>Caledonia Co. Vt. Conf. of Cha. E. Jewett, Tr.</i>	
Poacham, Cong. ch. and so.	30 00
St. Johnsbury, 2d do.	46 19—76 19
<i>Cheshire Co. N. H. Aux. So. W. Lamson, Tr.</i>	
Dublin, Ch.	16 00
Gilsum, m. c.	11 63
Jaffrey, Ch.	2 50
New Alstead, do.	8 46
Roxbury, do.	4 50
Stoddard, do.	8 00
Swansey, m. c.	18 00—69 09
<i>Chittenden Co. Vt. Aux. So. M. A. Seymour, Tr.</i>	
Burlington, H. P. Hickok, 30; S. Hickok,	
25;	55 00
<i>Essex Co. South, Ms. Aux. So. C. M. Richardson, Tr.</i>	
Ipswich, Mr. Fitz's ch. and so. 107,	
59; la. 20.35; a mem. of ch. for	
<i>Dorcas Adams, Ceylon, 20;</i>	147 94
Salem, Crombie-st. m. c. 14.85; coll.	
97.18;	112 03—259 97
<i>Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.</i>	
Horse Neck, A friend,	25 00
<i>Geneva &amp; Vic. N. Y. C. A. Cook, Agent.</i>	
Bellona, Cong. ch.	32 90
Newark Valley, Mrs. Sarah Taylor,	
dec'd, wh. cons. OZIAS SLOSSON	
an H. M.	100 00
Rushville, Cong. ch.	40 29
	172 49
	49—172 00

Dec. disc.





<i>Windham Co. Ft. Aux. So. A. E. Dwinell, Tr.</i>	
Brattleboro' East, Gent. and la. wh.	
cons. Rev. A. HURTINGTON CLAPP	
an H. M. 196,81; m. c. 23,71;	150 53
Brattleboro' West, Coll. 71,75; m.	
c. 39,62; C. Hayes, dec'd, 5;	109 37
Wilmington, A friend,	50
Windham, Gent. and la.	19 03-279 42
<i>Windsor Co. Ft. Aux. So. E. P. Nevins, Tr.</i>	
Springfield, Cong. so. coll. and m. c. 60 00	
Woodstock, Cong. so.	68 00-198 00
<i>York Co. Me. Conf. of Cha. Rev. G. W. Cressoy, Tr.</i>	
Lebanon, Cong. ch. and so.	5 35
Limerick, do. do. m. c.	43 11
Saco, 1st par. benev. so.	75 00-123 46

Total from the above sources, \$8,806 25

## VARIOUS COLLECTIONS AND DONATIONS.

Friends, for Miss M. S. Rice, Oroomiah,	40 00
<i>Albany, N. Y. 4th pres. ch. to cons. SYLVESTER HALE</i> an H. M. 100; 3d do. 30; J. B. Jermain, 10;	140 00
<i>Amsterdam Village, N. Y. s. s. of 2d pres. ch. for Chandler Bartlett and Maria Donchy, Ceylon,</i>	40 00
<i>Ann Arbor, Mich. 1st pres. ch. m. c.</i>	21 00
<i>Athens, Ga. L. Clark,</i>	25 00
<i>Baltimore, Md. 5th pres. ch.</i>	90 00
<i>Bedford, Ms. Cong. ch. and so. m. c. 16,11; fem. char. asso. 11; contrib. 52,89; wh. cons. Rev. ORRIN SIKES</i> an H. M.	50 00
<i>Belfast, Me. N. ch.</i>	75 00
<i>Beloit, W. T. Mr. and Mrs. Merrill,</i>	10 00
<i>Bethlehem, N. Y. Pres. ch. 57,73; J. Clomence, 10;</i>	67 75
<i>Bloomington, Iowa, Cong. ch.</i>	4 00
<i>Birmingham, Pa. Pres. s. s. miss. asso. for Sarah Hare, Ceylon,</i>	20 00
<i>Braceville, O. G. Lyman,</i>	1 00
<i>Brighton, Ms. A friend,</i>	20 00
<i>Branswick, N. J. R. Proudft, for Dr. Scudder,</i>	1 00
<i>Cambridge, Ms. Shepard ch. m. c. 46,53; a friend, 2;</i>	48 53
<i>Canada Centre, N. Y. Cong. ch. m. c.</i>	16 00
<i>Canterbury, N. Y. Pres. ch.</i>	38 00
<i>Chatham Village, N. J. La. for Hannah Cockrem, Ceylon, 20; av. of gold ring 1; pres. ch. 3,50;</i>	94 50
<i>Chelsea, Ms. Winniammet ch. m. c.</i>	42 78
<i>Cleveland, O. Mrs. M. A. B.</i>	1 00
<i>Cokes, N. Y. Pres. ch. m. c.</i>	16 00
<i>Cullodenville, Ga. R. Holmes,</i>	10 00
<i>Danville, Pa. Miss R. Ellsworth,</i>	7 00
<i>Detroit, Mich. J. W. Tillman,</i>	10 00
<i>Dracut, Ms. J. B. Varnum,</i>	20 00
<i>Dupage, Ill. Pres. ch.</i>	10 00
<i>E. Cambridge, Ms. Evan. cong. ch. m. c.</i>	9 00
<i>Elmira, N. Y. 1st pres. ch. s. s. for Solomon Lewis Gillet and Mary Cleeves, Ceylon,</i>	30 00
<i>Erie, Pa. Pres. ch. s. s. for Dr. Scudder, Madras miss.</i>	20 00
<i>Farmington, Iowa, Cong. ch.</i>	5 00
<i>Franklin, N. Y. 1st do.</i>	13 50
<i>Gilmanton Centre, N. H. Cong. ch.</i>	45 00
<i>Govanstown, Md. J. S. Heacock,</i>	10 00
<i>Guilford Centre, N. Y. Rev. J. Wynkoop,</i>	3 00
<i>Gustavus, O. R. Wakefield,</i>	2 00
<i>Hanover, N. J. 1st pres. ch.</i>	19 00
<i>Hanover, Pa. Miss. so. for Rev. B. Schneider, Brocks,</i>	45 00
<i>Indianapolis, Ia. Mrs. M. Riggs,</i>	25 00
<i>Rhaca, N. Y. Rev. S. Parker,</i>	10 00
<i>Johns Island, S. C. Rev. Dr. White,</i>	25 00
<i>Lowville, N. Y. Pres. ch.</i>	17 10
<i>Madison, N. Y. do. 26,01; juv. miss. so. 17, 81;</i>	43 82
<i>Malden, Ms. Trin. cong. ch. and so. m. c.</i>	20 25
<i>Mecklenburg, N. Y. H. B. Palmer, for Mr. Powers, Trebizond,</i>	5 00
<i>Mile, N. Y. A friend, dec'd,</i>	1 75
<i>Milwaukee, W. T. 1st cong. ch.</i>	52 66
<i>Monroeville, O. Pres. ch. m. c.</i>	5 00
<i>Newark, N. J. 3d pres. ch. a bro. and sister,</i>	1 00
<i>New Jersey, A friend,</i>	25 00
<i>New Orleans, La. Dr. Scott's ch.</i>	185 60
<i>Northumberland, Pa. 1st pres. ch. m. c. 17,50; sew. so. 13;</i>	30 50

<i>Oberlin, O. La. av. of silver tongs and gold ring,</i>	5 53
<i>Orland, Me. m. c.</i>	19 65
<i>Orient, N. Y. Cong. ch. m. c.</i>	30 00
<i>Parishville, N. Y. Miss C. Rockwell, dec'd,</i>	4 00
<i>Paterson, N. J. A lady,</i>	10 00
<i>Plaistow, N. H. &amp; Haverhill, Ms. United cong. so. m. c. and coll.</i>	20 00
<i>Poughkeepsie, N. Y. Pres. ch. E. L.</i>	9 00
<i>Quincy, Ill. Pres. ch.</i>	42 60
<i>Savannah, Ga. A mem. of la. Chinese so. for a child in China,</i>	25 00
<i>Schaghticoke, N. Y. Pres. cong. s. s. 19; a dec'd child of Mrs. E. S. 5; W. R. S. 3;</i>	30 00
<i>Shrewsbury, N. J.</i>	1 06
<i>Smithfield, N. Y. Pres. ch. m. c.</i>	25 00
<i>So. Prairieville, W. T. Cong. ch.</i>	4 00
<i>Springville, N. Y. Young la. sew. cir.</i>	1 25
<i>Tompkins, N. Y. 1st pres. ch.</i>	25 00
<i>Vermontville, Mich. Cong. ch. and so.</i>	17 00
<i>Valatie, N. Y. Pres. ch. m. c.</i>	6 25
<i>W. Cambridge, Ms. Mr. Horton's so. 63; JOHN FIELD, Jr. wh. cons. him an H. M. 100;</i>	163 00
<i>W. Nantmeal, Pa. Pres. ch.</i>	5 20
<i>Wilmington, Ms. Coll. 31,45; m. c. 9,08; la. 26,62; sew. cir. 13,30;</i>	80 45
<i>Wilmington, Del. A mem. of Hanover-st. ch.</i>	20 00
<i>Woburn, Ms. C. Richardson, 10; an indiv. 2;</i>	12 00
<i>Wythe and Pulaski, Va. Gent. and la. miss. so.</i>	32 00
<i>York Mills, N. Y. Pres. ch. Mrs. Graves' s. s. inf. class for Tes. for Nestorian chil.</i>	2 00

## IN FOREIGN LANDS AND AT MISSIONARY STATIONS.

<i>Wailuku, Sandw. Isl. Miss Maria Ogden,</i>	82 00
	\$10,952 07

## LEGACIES.

<i>Adams co. Pa. John W. McKee, by Rev. J. G. Hamner, 500; less disc. 5;</i>	495 00
<i>Canton, Ct. Mrs. Amelia Everest, by Henry Ely, Adm'r (prev. rec'd 2,998,33.)</i>	422 55
<i>Danville, Iowa Miss Laura Gaylord, by Rev. Ruben Gaylord, Ex'r,</i>	100 00
<i>Falmouth, Ms. B. Dimmick, by Davis Hatch, Ex'r,</i>	500 00
<i>Hadley, Ms. Miss Asenath S. Dickinson, by J. B. Porter, Ex'r. (prev. rec'd, 600.)</i>	100 00
<i>Ipswich, Ms. Mrs. Eunice Haskell, (prev. rec'd, 5,353,37.)</i>	10 00
<i>Montague, Ms. Joseph Root, by Abel Bancroft, Ex'r,</i>	500 00
	\$1,827 55

Amount of donations and legacies acknowledged in the preceding lists, \$12,779 62. Total from August 1st to June 30th, \$187,589 07.

## DONATIONS IN CLOTHING, &amp;c.

<i>Barre, Vt. A bundle fr. la. benev. asso.</i>	13 00
<i>East Haddam, Ct. A box, fr. circle of char. for Alleghany, miss.</i>	25 00
<i>Greenwich, Ms. A keg, fr. la. for Mr. Schauffer, Constantinople.</i>	
<i>Springville, N. Y. A box, fr. young la. sew. cir.</i>	
<i>Sullivan, N. H. A box, fr. la. cir. of ind. for t'annagus miss.</i>	44 70
<i>Ware, Ms. A box, for Mrs. Dwight, Constantinople.</i>	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

